

**The English Church Women's Association (ECWA): Empowering towards
partnership in mission or entrenching gender inequality? The case of St Mary's-
Anglican Church on-the-Braak, Stellenbosch 1875-2015**

By

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Title

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Declaration

I declare that the content in this thesis, unless otherwise stated, is my original work, it has never been submitted either in partial or in its entirety for any education qualification.

Signature:Date:December 2017.....

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Abstract

The study discussed how the fundraising role of the Anglican Church Women's Association helped empower women to develop self-esteem, self-confidence and solidarity. It explores how women's fundraising role influences the relationship between men and women and participated as equal agents in mission at St. Mary's Anglican Church in Stellenbosch between 1875 and 2015. The study explains how paternal attitudes and patriarchy in the church have women's supporting roles, leadership roles to support roles and deny their theological rightful roles in the mission of God for his people and his world.

The study also examines issues of partnership and empowerment given the established gender perceptions and role-instruction present in the church and society. These perceptions and attitudes are built on the basis of ancestor's traditional cultural values and beliefs. Important in this discussion is the colonial paternal attitude toward some, if not all the traditional values and beliefs of both men and women in the new evangelized areas. Similarly, the study discusses Christian practices as they are literally passed by biblical Jewish traditions. In other words, the study explores the development and importance of mutual cooperation, empowerment of women and how it motivated women to raise funds for the Stellenbosch University from 1875 to 2015.

The study seeks to investigate the socio-economic goals in women's fundraising role in order to determine whether there is a well-known relationship that women relate to as effective fundraisers and to determine whether women are successful in fundraising because of their experience of poverty and marginalization? Can the fundraising role of women possibly inspire new generations in South Africa and the region of equality and encourage inclusive participation? To what extent can fundraising help the Southern Poverty-stricken Church in the development of mutual cooperation, partnership and empowerment between women and men as equal agents in mission? Is this not an area where the Church and society in developing countries can explore beyond their economic independence for the successful participation in regional and global never-ending transfer of Christianity?

The case study is set out in six chapters. The first chapter, introduces the study, presents the main purpose, the focus and an overview of the study. The second discusses the conceptual framework, with emphasis on the theoretical concepts of partnerships, empowerment, patriarchy and gender. The third chapter explores the historical context / landscape of St Mary's Anglican Church in Stellenbosch in South Africa. The fourth chapter discusses the birth and activities of the E.C.W.A. Chapter Five provides data analysis and a summary of the research findings. The sixth and final chapter

contemplates the future Church and the future of the Church and draws conclusions and makes recommendations.

In all six chapters, the study aims to cultivate, develop and promote a sense of equality and unity in diversity amongst Christian men and women in the Church and society. It maintains that the creativity and skills of both men and women can be used for effective communication of the Gospel. Through six chapters, the study indicates that funds or money are an important aspect in effective mission. If men and women work together as equal agents in mission, the socio-economic story of the Southern Church and society will be different. And the fundraising role of women at St Mary's Anglican in Stellenbosch can be used as an example for the development of mutual cooperation and empowerment of women in fast-growing but poor Southern Christianity.

Opsomming

Die studie bespreek hoe die fondsinsamelingsrol van die Anglikaanse Kerkvrouevereniging bygestaan het om vroue te bemagtig om selfbeeld, selfvertroue en solidariteit te ontwikkel. Dit ondersoek hoe vroue se fondsinsamelingsrol die verhouding tussen mans en vroue beïnvloed en deelgeneem het as gelyke agente in missie by St. Mary's Anglican Church in Stellenbosch tussen 1875 en 2015. Die studie verduidelik hoe vaderlike houdings en patriargie in die kerk vroue ondersteunende rolle het, Leierskaprolle om rolle te ondersteun en hul teologiese regmatige rolle in die missie van God vir sy mense en sy wêreld te ontken.

Die studie ondersoek ook kwessies van vennootskap en bemagtiging gegewe die gevestigde geslagpersepsies en rolle-opdrag wat in die kerk en samelewing teenwoordig is. Hierdie persepsies en houdings word gebou op grond van voorouer tradisionele kulturele waardes en oortuigings. Belangrik in hierdie bespreking is die koloniale vaderlike houding teenoor sommige, indien nie alle tradisionele waardes en oortuigings van beide mans en vroue in die nuwe evangeliseerde gebiede nie. Net so, die studie bespreek Christelike praktyke soos hulle letterlik geslaag word van Bybelse Joodse tradisies. Met ander woorde, die studie ondersoek die ontwikkeling en belangrikheid van wedersydse samewerking, die bemagtiging van vroue en hoe dit vroue gemotiveer het om fondse in te samel vir die Kerk in Stellenbosch vanaf 1875 tot 2015.

Die studie poog om die sosio-ekonomiese doelwitte in die fondsinsamelingsrol van vroue te ondersoek om vas te stel of daar 'n bekende verhouding is wat met vroue as effektiewe fondsinsamelings verband hou en om vas te stel of vroue sukses in fondsinsameling aantreklikhede vir hul ervaring van marginalisering het. En armoede? Kan die fondsinsamelingsrol van vroue moontlik nuwe geslagte in Suid-Afrika en die streek van die belangrikheid van gelykheid inspireer en inklusiewe deelname aanmoedig? In watter mate kan fondsinsameling die suidelike armoede-getroude Kerk help in die ontwikkeling van wedersydse samewerking en bemagtiging tussen vroue en mans as gelyke agente van missie? Is dit nie 'n gebied waar die Kerk en die samelewing in ontwikkelende lande buite hul ekonomiese onafhanklikheid kan ondersoek na die suksesvolle deelname aan streeks- en globale oordrag van die Christendom nie?

Die gevallestudie word in ses hoofstukke uiteengesit. Die eerste hoofstuk, stel die studie voor, bied die hoofdoel, die fokus en 'n oorsig van die studie. Die tweede bespreek die konseptuele raamwerk, met die klem op die teoretiese konsepte van vennootskappe, bemagtiging, patriargie en geslag. Die derde hoofstuk ondersoek die historiese konteks / landskap van St Mary's Anglican Church in Stellenbosch in Suid-Afrika. Die vierde hoofstuk bespreek die geboorte en aktiwiteite van die E.C.W.A. Hoofstuk

vyf bied data-analise en 'n opsomming van die navorsingsbevindings. Die sesde en laaste hoofstuk beoog die toekomstige kerk en die toekoms van die kerk en maak gevolgtrekkings en maak aanbevelings.

In al ses hoofstukke beoog die studie om 'n gevoel van gelykheid en eenheid in diversiteit onder Christelike mans en vroue in die kerk en samelewing te kweek, ontwikkel en bevorder. Dit handhaaf dat die kreatiwiteit en vaardighede van beide mans en vroue aangewend kan word vir effektiewe kommunikasie van die Evangelie. Deur ses hoofstukke dui die studie daarop dat fondse of geld 'n belangrike aspek in effektiewe missie is. As mans en vroue saamwerk as gelyke agente in missie, sal die sosio-ekonomiese verhaal van die Suidelike Kerk en die samelewing anders wees. En die fondsinsamelingsrol van vroue by St Mary's Anglican op Stellenbosch, kan gebruik word as 'n voorbeeld vir die ontwikkeling van wedersydse samewerking en bemagtiging van vroue in die vinnig groeiende maar arm Suid-Christendom.

Dedication

In loving memories of:

Ruth Pembamoyo, Pauline Healy, Alice Chikhozo

and my beloved son

Halice

May your souls rest in peace and rise in eternal glory

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I would like to acknowledge the Dutch Reformed Church for supplementing my fees through their grants, I know better now that Christianity in Southern Africa is passing the age of denominational confinement. My appreciation goes to Fr Byron Samuel and entire Church at St Mary’s in Stellenbosch for the care and financial support during my studies and for introducing me to Bishop Margaret Virtue of the Diocese of False Bay. In a special way I would like to recognise the services of Aunt Margret Visagie a widow in whose summer house I lived and for the kindness and hospitality she offered to me as a mother and a friend in Christ.

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Abbreviations and Acronyms

A.D	Anno Domino (After the Day of Christ)
ACSA	Anglican Church of Southern African
AYPA	Anglican Young Peoples Association
CC	Coachman's Cottage
CMS	Church Men Society
CMS	Church Missionary Society
ECWA	(E.C.W.A) English Church Women's Association also called (C.W.A)
DUS	Diocese of Upper Shire
IMF	International Monetary Fund
MU	Mothers' Union
PTO	Permission To Officiate
S C K	Servants of Christ the King
USPG	United Society for the Propagation of the Gospel
WCM	World Conference of Missionaries

Definition of selected terms

The poor: With reference to men and women economically disadvantaged, poorly educated, and highly indebted and constantly suffer exclusion, injustice, inferiority and exploitation from the “civilized and enlightened” of the world.

Partnership: A well-defined type of relationship that enables all parties concerned to bring their best to the table from the gifts and abilities that God has bestowed on each, irrespective of the age, sex, gender, class, colour, or race. In a diverse world it holds a promise of equality and mutual involvement of all participants for mutual accomplishment of goals.

Gender inequality: When roles are associated with sex, where women are often taken as property of the husband, when women only emerge as nameless supporting characters in a play dominated by men.

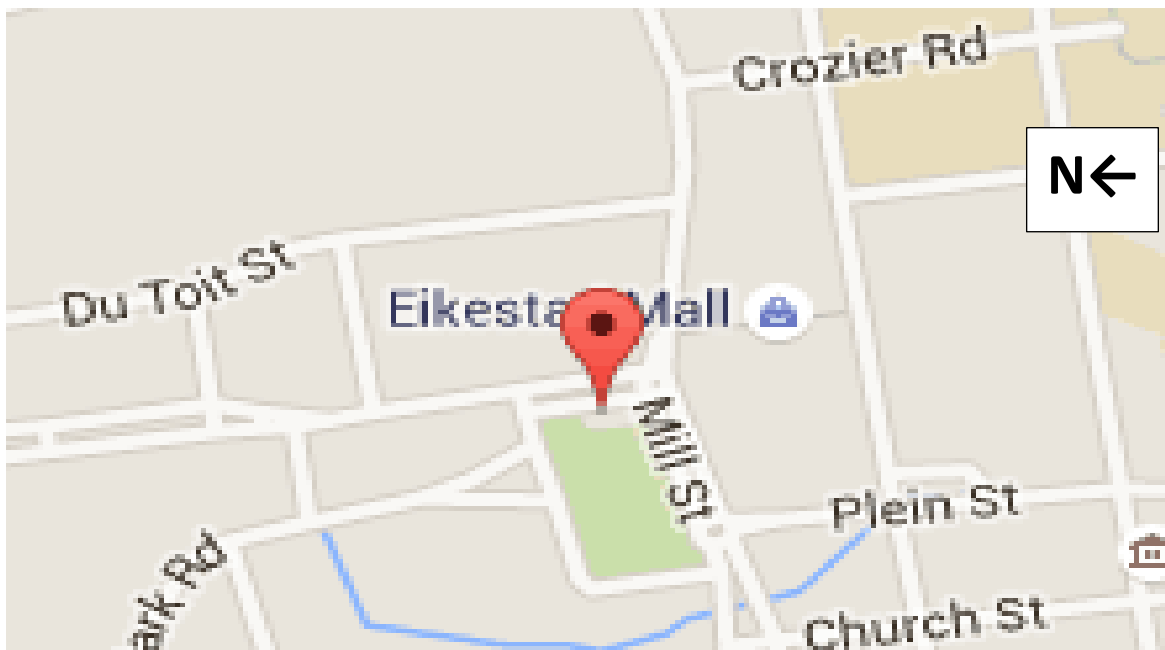
The marginalised: Less privileged peoples due to some disabilities, physical challenges and are female or male dependent on others, excluded basing on their ethnicity, geographical location, race, gender and sexuality.

Third World: In its original expression, (Bandung 1955) it was used to designate the nonaligned nations which at that time meant basically Asian and African nations. Most recently it is used for Africa, Asia, Oceania, Latin America, the Pacific Islands and the Caribbean. “Third world missions” refer to missionary organisations from the world of the oppressed. However, missions from the world of the oppressed are not by any means a recent phenomenon. In fact, the early missionary movement originated in situations of poverty and oppression.

Insulate: The term is derived from Latin word “insulatus,” which generally means “to prevent or reduce the transmission of electricity, heat or sound from the surrounding and in this case preventing or hindering the transmission of the gospel to the people.

Mission: The term “mission,” in this study simply means God’s action towards human salvation. While mission is the heartbeat of the Church, the term is primarily used to refer to activity of God or the involvement of God in the salvation of his world and the entire creation, in which the Church—thus men and women (*imago Dei*) together are simply participants.

Fig. 1 Location Map of St Marys Anglican Church in Stellenbosch



From Google Maps

Fig. 2 St Mary's Church on the Braak



Picture taken by Fr Eston Pembamoyo on 16th November 2014

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Chapter 1: Research outline and focus

1.1. Background and Introduction to the Study

This study is supported by St. Mary's Anglican Parish Council. The main purpose is to assess the Church's contribution of witnessing to the life and ministry of Christ in the community of Stellenbosch, particularly through the work of the English Church Women's Association (E.C.W.A). The study is carried as part of the celebrations to mark 145 years of the establishment of the E.C.W.A and 165 years of Christian witness of the Anglican Church in Stellenbosch. In particular, this study seeks to highlight the importance of women's fundraising role in development of mutual relationships. It intends to show how gender equality, partnership and empowerment enhance efficient and effective Church engagement in mission. The support from Church does not any ethical guidelines that inform academic research standards.

The study outlines the importance of the fundraising role of women, development of mutual partnerships, empowerment and equitable participation by men and women in mission. The study discusses how fundraising becomes an important factor in the development of increased self-esteem, self-confidence, and solidarity among women. It seeks to explore to what extent did the fundraising role enhance women's empowerment and partnership. The study intends to answer questions as to whether the E.C.W.A's fundraising role enabled women to take leadership roles and how that impacted upon the transmission of the gospel by the Anglican Church in Stellenbosch. In other words, the study demonstrates how the E.C.W.A's fundraising activities at St Mary's Church in Stellenbosch assisted women to express themselves without prejudice, as equal agents in *missio-Dei* (mission of God).

1.2. A brief history of the E.C.W.A and St Mary's Church in Stellenbosch

The English Church Women's Association (E.C.W.A) was formed at St Mary's Anglican Church on the Braak in 1875.¹ St Mary's Church is one of the oldest English Churches uniquely set in a traditionally and largely Afrikaners-dominant town of Stellenbosch. The apartheid government declared St Mary's Church a national monument on 8th November 1950.² The background of Stellenbosch as a town, according to Hofmeyr & Pillay (1994:13), started following the arrival of the Dutch settlers on the Cape in 1652 led by Jan Van Riebeeck. General Simon van der Stel who came to replace Van Riebeeck in 1679, founded Stellenbosch. He named it after himself—Stel's bush/land. He made it both the centre of Afrikaner culture and learning and the home ground of Dutch Reformed Theology (Hofmeyr & Pillay 1994:13).

¹ St Mary's Church archival- Vestry Minutes of 8th Sep. 1875

² Correspondence (Signed by Rev Hepburn-Brown dated 29/5/50) from the Historical Monuments Commission and a reply from the Rector enclosed in the Minute Book at St Mary's Church archives.

The presence of the Anglicans in Stellenbosch, according to Hunter (1952:7) preceded the Church services extended to the English community by the British Army chaplains serving in the garrisons in the Cape. The Bishop of Calcutta in India once a while visited until the arrival of Robert Gray, the first Bishop of Cape Town, in 1848. Hunter states that Frederick Carlyon became the first Rector of St Mary Church in 1850. On 30th October 1851 construction of a 50ft Anglican Church commenced in Stellenbosch and it was opened on 28th December in 1852. It was consecrated by Bishop Robert Gray on 18th October 1854 (Hunter 1952:7). As it will be highlighted later on in Chapter Three, the very close proximity of the Dutch Reformed Church to the Anglican Church in the context of politics in the Apartheid era, would have a bearing on some clergy, and Church members.

1.3. Location and description of St Mary Anglican Church

St Mary's Anglican Church is located in the Western Cape in the Municipality of Stellenbosch in South Africa. It is located in the typical South West of the Sub-Saharan Africa. Ecumenically, amongst other Churches, St. Mary's Church is in close proximity to the Rhenish Mission Church about 200 metres on the Eastern side across the Braak, the Roman Catholic Church on the South western side, approximately one and a half kilometres, and the Moeder Kerk in the North, very close to the Faculty of Theology of the University of Stellenbosch.

To state it in the words of (Bühlmann 1976:23) St Mary's Church is located "among the poor peoples, whose largest population is women and youth." To describe it in Lotter's expression, St Mary's is one of the Churches located in a region surrounded by the "poor people [who] are often exploited...[and economically] oppressed" (Lötter, 2008:113). It is located in an area surrounded by the poor people whose Christian faith, is described by Jenkins (2002:54) as "the fast expanding ascendant southern Christianity." St Mary' Church is located in the area surrounded by wine farms and wine industries and very close to the University of Stellenbosch.

1.4. Rationale for the study

Mouton (2001:27) states that people who are more aware of what is going on around them, who are more sensitive to their surroundings, are more likely to come up with interesting topics for research. This study (Minute 3 of 15 Jul 2013, Parish Council) is supported by St. Mary's Parish Council with intentions to assess the Church's contribution in the transmission of the gospel and community development participation, as part of the celebrations to mark 165 years of Christian witness in Stellenbosch. It is part of an attempt to document a history of the E.C.W.A, a very important women's organisation whose witness spanned a period of 145 years. In engaging in this project, the researcher

as a member of the clergy serving St. Mary's Anglican Church, feels privileged and at the same time challenged to be part of a history of Christian transmission by a women's organisation.

1.5. Problem Statement and Focus

The objective of this study is to investigate whether, historically speaking, the English Church Women's Association (E.C.W.A) empowered women and gave them a way to partner with the rest of the congregation as agents in mission and social change, and whether and to what extent it entrenched existing ecclesiastical gendered roles and gender inequality in the Church and society. To put it differently, the study seeks to uncover the factors that prompted E.C.W.A to engage in fundraising activities and its impact on the life of the Church and society in Stellenbosch in South Africa from 1875 to 2015.

Hence this study intends to address the following questions: What is the history of St. Mary's Church on the Braak? How did gender equality or inequality exist in its history? What were the reasons for the founding of the ECWA? Was it an empowering event that gave women a voice and role in the Church and society; or was it an acknowledgement of the status quo that entrenched them in their supporting roles, marginalizing their leadership roles to support structures and thus denying them their theologically-legitimate role in the mission of God? How did the nature (an all-women association) and the role of the E.C.W.A affect its efforts in partnerships with men? Does that not fly in the face of the Church's commitment to gender equality? Does it not underline the argument that women and men are different, that they have different roles to play, and in what way does that affect the Church's transmission of the gospel?

1.6. Literature Review

Money or fund is a very important resource in the transmission of the gospel. Various studies have been conducted on Church organizations and fundraising—finances. For instance, Bonk (1991:46) has drawn attention to the constraining effect that money can have on mission. He argues that affluence (money or riches) can act as a barrier to missionary work. Bonk illustrates this through use of the word "insulate", derived from the Latin word "*insulatus*" which generally means "to prevent or reduce the transmission of electricity, heat or sound from the surrounding ..."

Thus Bonk (1991:46) argues that money and affluence can easily isolate a person or a group of people from the rest. He asserts that, "...to a remarkable degree, Western missionaries, because of their affluence, inhabited an island in the sea of poverty..." Similarly, money or affluence has the potential to set people into groups of the poor and the rich, men and women. Those who have money tend to acquire authority and control over those who do not have. To close the gap between the two groups,

the poor and the rich, men and women must work together (atonement) in partnerships developed after the example by God's atonement with his people—the self-emptying of God known as the *kenosis* and as illustrated in (Phil 2:5-11) for the sake of serving his world.

The atonement and the incarnation are both God's activities aimed at restoring relationship between God and his creation. Thus, God engages in a partnership with his people for the salvation of his entire creation. For the same reason Jesus in Luke (8:1-3) through the use of women's resources/funds, called into partnership men and women as an example for any further successful participation in God's mission. Partnership, therefore serves as a strong strategy in resource mobilisation for any further successful attempts in gospel transmission. Further than that, the Church's successful participation in the mission of God is dependent on its voluntary efforts to promote equality through the development of mutual partnership and empowerment among its men and women.

Phiri (in van der Water 2011:67) notes that "...the Triune God is partnership based." Quoting Kirk (1999: 191), Phiri argues that "the foundation of partnership is the model provided by the drama of the incarnation of Jesus Christ, God with us." Bowers (in Swart et al eds., 2012:20), discusses theological terms such as incarnation, kenotic—self emptying, the golden rule—love your neighbour, for which this study considers as a model by Jesus in the Triune God partnership—an example of successful subsequent development of mutual partnerships. This study intends to find out to what extent the E.C.W.A's fundraising role and practices were informed by Triune God partnership.

However, the Triune model of partnership has been translated and understood in languages and practices that are culturally biased towards masculine gender where, in the words of Ruether (1996:53), maleness is "synonymous with 'power'—economic, political and cultural power...power to ask theological questions and suggest the answers, power to define the holy in one's own image and likeness..." As a result, a gap of inequality is created between men and women which perpetuates what Gouws (2012: 17) terms "...women's lived experience of poverty." To that effect, therefore, Nussbaum, (2000:201) asserts "When poverty combines with gender inequality, the result is acute failure of central human capabilities."

In an effort to try to claim their rightful place in Church and society women organize themselves into solidarity groups such as the E.C.W.A. The E.C.W.A, besides supporting various ministries of the Church, was also engaged in fundraising. According to Swinton & Mowat (2006:3), fund raising could be classified as a "performative and embodied act" of faith. If this is true, the E.C.W.A's fundraising could therefore be viewed also as an aspect of evangelism and stewardship. These two terms are critical in the mission of God for the salvation of his people and his world.

Thus, evangelism and stewardship involve how resources and its management can assist Church in gospel transmission. Bosch (2011:11) states that evangelism is "...a life of service to others..." one of the "essential dimensions" of the Church's engagement in gospel transmission. Stewardship and evangelism acknowledge and seek to explore the implications of the proposition that Miglore (2004:1) asserts, "faith as a performative and embodied act which rises from freedom and responsibility of the people as they try to define God" through (Rossler 2005:315) "church activities." In this study such activities by the E.C.W.A among which included their fundraising role are important.

In its life history, the E.C.W.A got involved in many fundraising activities. For example, in 1941, E.C.W.A was requested by the Diocese of Cape town through the parish to take part in raising £6600. In light of Bonk's argument, this study seeks to enquire to what extent did fundraising such as this possibly affect the E.C.W.A's relationship with the male leadership of the Church. More significantly, the study seeks to enquire the nature of collaboration existed between the E.C.W.A and the male leadership. The study seeks to investigate issue of partnership between men and women in the E.C.W.A's activities. In this respect, Njiri's concerns (in Oduyoye 1997:131) is considered. She is worried that although "women are the most economically productive group in the society," they often are not the first beneficiaries of their sweat.

The study attempts to explore Njiri's worry which is also underscored by Dana (1975:117), who states that: "women's roles [have always been] restricted to those of a servant rather than a [partner], spouse or lover. Women have emerged only as nameless supporting characters in a play dominated by men..." Similarly Grant (1989:68) also complains: "...women are always relegated to secondary subordinate roles." Nasbaum (2000:5) is also concerned that: "women have all too often been treated as supporters of the ends of others, rather than the ends in their own right..." in Church and society hierarchies.

In spite of the hierarchical nature of the Church and society, women play an important part as far as sourcing of funds is concerned (Ruether 1975:3-4). However, Gaitskell (2000:5) asserts that "There is much more work for women to do in the Church than collecting funds." Correspondingly, Phiri (2001:87) argues that religion, or culture, and Church, have "...assigned women to some of the lowest and most unenviable positions in society." To that effect, Oduyoye (eds., et al, 1992:115) advises, "Christ challenged culture... [he] denounced whatever enslaved people and rejected anything that kept people from appreciating their basic human dignity." In the light of this, the study, therefore, raises a similar question: to what extent did the E.C.W.A's activities enable women to play roles of equal partners in Church and society?

This study intends to investigate issues of equality and dignity of partners—men and women in view of the fact that all are created in the image of God—(*Imago Dei*). In the light of *Imago-Dei*, Claassens and Klass (2013:2) contend that there is a “...continual violation of human worth ... particularly evident in the ugly face of violence ... affecting individuals and groups at home and in the public sphere,” including Church. In other ways, this study seeks to explore to what extent the E.C.W.A’s activities enabled women to be equal partners with the “dignity ... inherent in all human beings regardless of, race, class...intellectual abilities... or other traits” (Claassens and Klass 2013:2).

Brubaker (1994:25) asserts that in spite of women or women’s groups playing an important role in evangelism and the raising of Church funds, “Women are the poorest of the poor.” Brubaker claims that in as much as there are some “...differences among women of race, ethnicity, class, culture, nationality,” yet they are all united by “...a common thread of sufferings” (1994: 55). Essentially this study seeks to comprehend how the E.C.W.A’s evangelistic and fundraising activities impacted on their social position vis-à-vis men. Did the E.C.W.A’s actions have a bearing on their financial position? Did the E.C.W.A’s activities really assist women in their struggle for gender stereotype influenced by religious tradition, culture colonialism still present in Church and society?

African Christian women theologians are highly critical of the impact on the role of the Church in the colonial and post-independent era with regard to the issues of female gender and assignment of roles in Church and society. In contrast to this, women use biblical tradition (Lk 8:2-3; Mt 27:55-56; Mk 15:40-41), that despite of inequality, affirms women’s role in the transmission of the gospel through their monetary contributions and support to the ministries of Jesus Christ and his disciples. The treatment women received in this particular gospels passage has some affinities to the respect women received in the traditional society and religion in Africa over the years before Western colonisation.

Olademo (2005:10) argued that “...prior to the coming of western Christianity and colonialism to many parts of Africa, there was no distinct demarcation between the private and public sectors of society as sole venues for either male or female enterprises...” Olademo (2005:4) asserts that, “...with the coming of western Christianity decision-making on the use of money in various societies, organizations and churches was deemed as the responsibility of men...”

Bonvillain (1998:13), much like Olademo, states that with “the coming of colonization, women’s role in the African polity was greatly minimized ..., whereas the services of men were encouraged.” Bonvillain further states that most colonial governments actually “invested in [men and boys] through western education” at the expense of girls and women. This, later on, placed men on high positions not only as sole money keepers/bread-winners rather also in terms of job opportunities as well as authority

and power at work places, at home and in community. This study seeks to address the question: Does the E.C.W.A's fundraising role suggest subservience or turning tables upside down to the dominant male authority through its activities as manifested at St Mary's Church on-the Braak over the years?

1.7. Objectives of the study

Objectives — This study seeks to achieve the following objectives:

- 1.7.1. To select and define concepts related to power and relationships between males and females in the Church and society.
- 1.7.2. To investigate the reasons why the E.C.W.A was founded, the place and importance of women in Anglican Church's participation in God's mission.
- 1.7.3. To explore and interpret how the E.C.W.A's fundraising activities possibly affected issues of leadership, solidarity, relationship, power and authority between men and women in the Church, especially against the background of gender equality and assignment of Church roles and responsibilities.
- 1.7.4. To discuss and state how the E.C.W.A's activities can possibly bring together men and women in Church and society, considering the nature and the mind of God for the Church's participation in the *missio-Dei* in the 21st century Christianity.

1.8. Theoretical Framework

- 1.8.1. A theoretical view (theory) of mission as *Missio Dei*. Bosch (1991:401) argues that mission encompasses God's activities in the world in which the Church merely engages as a co-partner. Hence this study will use *missio Dei* as a paradigm in which to conceptualize and interpret the missional dimensions of the E.C.W.A's activities as in relationship to the Parish of St. Mary's-on-the Braak.
- 1.8.2. A theoretical view of Mission as "partnership" as conceptualized by Andrew Kirk. Kirk argues that "partnership" belongs to the very core of mission centred on the incarnation, 'God-Man, God-with-us.' Kirk states "...what the Church might be and do if it were sufficiently conscious of its nature as Church for the sake of mission" (Kirk 1999:184). Hence using Kirk's conceptual theory, the study intends to critically analyse and interpret the ECWA's collaborative relationship on the issue of fundraising with the male counterparts at St. Mary's with a view to understanding the organisation's power dynamics.

- 1.8.3.** A theoretical feminist view of gender equality, what it entails, its importance and how it informs issues of gender equality or gender inequality as stated by various contributors including (Phiri 1997, Oduyoye 2001, Claassens 2012) and many others.

1.9. Theoretical Point of Departure

Suggit & Goedhals (1998:92) state that at the turn of the 20th century the Anglican Church of the Province of Southern Africa “...began to take women’s work more seriously... but themes of motherhood and domesticity were still present...white men and women tended to assume the right to instruct and make decisions...” on behalf of what they perhaps thought were incompetent and recipient partners in mission. The post-colonial Church is probably run in much the same way as stated above. Paternalism and patriarchy still rule in Church today.

1.10. Main Research question

The study intends to investigate whether, historically speaking, the E.C.W.A empowered women and gave them a way to partner with the rest of the congregation in mission, or whether and to what extent it entrenched existing ecclesiastical gendered roles and gender inequality in the Church and society?

In other words, the study seeks to address the question: how could the E.C.W.A’s activities possibly enhance “partnership” and equal participation between men and women, considering the deeply ingrained attitudes of power and control present in Church? On another level, the study intends to explore: to what extent did the E.C.W.A’s life of compassionate, services to others and resource mobilization, possibly affect the mission of the Church in Stellenbosch?

1.11. Sub-questions guiding the research

- 1.11.1.** What necessitated the formation of the E.C.W.A and how, given its name, did it relate to women’s groups of different ethnicity on one side and male authority and power on the other?
- 1.11.2.** To what extent did evangelism and the regular raising of funds by the E.C.W.A promote group dynamics and solidarity with regard to ‘group identity’, human authority and ‘woman power’?
- 1.11.3.** How could the E.C.W.A’s activities, in terms of the “agency”, possibly have prepared Christians to develop unbiased gender working relationships and partnership between women and men at St Mary’s Church?

1.12. Research Methods and Design

The study intends to explore an extent to which the E.C.W.A's life of services to others and resource mobilization, affected the Association and the missions of the Church in Stellenbosch through an empirical case study.

1.12.1. Case study

According to Gillham (2000:32), "Case study research is very much like detective work. Nothing is disregarded: everything is weighed and sifted; and checked or corroborated." This is the reason why the researcher, closer to one and a half years lived in the parish where the case study took place. This emphasises the fact that the study is an "ethnographic" in nature (Babbie 2007:293). Thus the researcher had to adopt the role of an ethnographer in order to observe and describe the group's activities. Ethnographers engage in "the grassroots reality of the lives and culture of the group being studied" (cf. Dawson 2009:18; Yin 2009:15; Hancock & Algozzine 2006:31).

1.12.2. Case Study importance and challenges

Case study allows for the use of various methods. Gillham (2000:13) writes, "Case study is a ...method within it different sub-methods are used; interviews, observations, document and record analysis, work samples and so on." This does not imply that case study is without shortcomings and criticism. According to Yin (2009:14-16), case study is criticized for a lack of vigour, thus it is possible for the researcher to be overwhelmed by the circumstance and disregard systematic procedures. Other challenges include; case studies are considered to provide little data for scientific generalization. However, the ability of case studies to draw accurate generalizations is in its focus on analytical than on statistical generalizations. Time and quantification if planned well may not necessary challenge the validity and quality of the research.

The study is there qualitative and quantitative in nature. According to Hancock and Algozzine (2006:8), in qualitative research, the goal is to get a deeper understand of the situation under investigation primarily from the participants "...and not the researcher's perspective.... Because the researcher is the primary instrument for data collection and analysis ..., s[he] must spend significant amounts of time in the environment of those being studied" (Hancock and Algozzine 2006:8).

According to Cassim (2016:18) in quantitative research, data is expressed in numerical form, e.g. ages, salaries, number of people and respondents often tick their responses on questionnaire, or answer face to face self-administered questionnaire. But not all data can be reduced to numerical form. Therefore,

to avoid missing out on important data researchers often use mixed methods—methodological triangulation.

Methodological Triangulation is often carried out “with a view to increasing the reliability of observations” (De Vos, 1998: 359). Triangulation is a method that enables a researcher to observe things from several angles and have the ability to use several other methods (Neumann, 2000: 124; Denzin & Lincoln 1994: 214).

1.12.3. Other methods used: Grounded Theory

The nature of the study—case study, demanded the researcher to observe and participate in some of the activities of the group at grassroots levels as they took place. Therefore, in a research involving the E.C.W.A, as in any such kind of research, the use of grounded theory could not be avoided. Gillham (2000:12) writes, “The case study researcher, working inductively from what is there in the research setting develops grounded theory: theory that is grounded in the evidence that is turned up.” In short, grounded theory is a “substantive theory that is generated inductively from the data obtained systematically through research” (Holloway 1997:80; Hancock & Algozzine 2006:9; Kunkwenzu 2007:43). Grounded theory is “flexible and enables observation of new issues, which the researcher [might not have expected,] to emerge” (Dawson 2009:20).

1.12.4. Focus group

Dawson (2009:29) states that, “Focus groups may be called discussion groups or group interviews.” Focus group “is one common method for collecting data in qualitative and quantitative research, this data collection technique involves a small group of about 5-8 people who are asked to focus on an or a few issues and discuss them in depth together with the researcher” (Abercrombie, Hill and Turner 2006:150- 151). Thus, the discussions are held on a number of issues, occasions and over the time.

In this case, the focus was on women’s empowerment and the development of partnerships in order to unveil their potential towards being effective agents in mission. The main advantage of focus groups is that it offers an opportunity to observe a large amount of interaction on a topic within a limited period of time. But it also requires the researcher to encourage all to participate fully because some participants, for various reasons, may not be flexible to participate fully in a group setting (Summarised from Abercrombie, Hill and Turner 2006:150- 151).

1.12.5. Interviews

Besides focus group the study also used Individual Interviews. Holloway (1997:73) states that, “Focus groups can be combined with individual interviews, observation or other methods of data collection

.... The findings from the focus group interviews are often used as a basis for action.” The type of individual interviews used in this research was semi-structured. Gillham (2000:65) says “This is the most important form of interviewing in case study research. Well done, it can be the richest single source of data.”

Individual interviews formed one of “the most important not only for the purpose of data corroboration” (Hancock & Algozzine 2006:40), rather because the E.C.W.A, group to be investigated, for some reasons in the due course it had been disbanded. The researcher therefore, for total inclusion of every former leader of the E.C.W.A, deemed to have information to address the topic in question, would not be left out. A self-administered semi-structured questionnaire was used in guiding the interviews (see Appendix). The respondents in almost all interviews demanded no use of any electronic gadgets to record voice or take pictures. Thus the results were transcribed immediately after every interview to capture all the valued points that were recalled from memory.

1.12.6. Questionnaire

A self-administered questionnaire with open ended questions was developed which targeted people who did not want face to face interviews. Open ended questions enable respondents to use their own words and express themselves freely. The method was used over the knowledge that ticking in questionnaires bothers the respondents and being aware that “The trouble with questionnaires is that people often ignore them...” which in the end affects not only data development but also data quality (Dawson 2009:88).

Beside these methods the study drew from a literature study of theoretical sources on mission and gender equality, archival study of historic documents related to E.C.W.A and its history in St Mary’s-on-the-Braak. Currently these documents are stored in William Cullen Library, (Historical Papers Section), University of Witwatersrand, Johannesburg and at St Mary Church archive in Stellenbosch, a sampling method, involving participants namely office bearers/leadership (male or female) or the leadership of the Parish and E.C.W.A, both past and present, until 2015.

1.13. Thematic interpretation of data

This study intends to utilise the archival documents and interpret the archival data using a grid of themes e.g. forms of activity; reasons for these activities; reasons for the establishment and continuation of E.C.W.A; challenges facing the E.C.W.A; changes over time in activities and status of the E.C.W.A and people’s perceptions of this; views on gender inequality in the Church in general and in the congregation in particular; whether the perception is that it empowers women or that it entrenches gender inequality and thus should be disestablished, or whatever.

1.14. Research's potential impact

The study will possibly be one of the empowering tools for developing strong independent financial base in and for “the fast expanding ascendant Southern Christianity” (Jenkins 2002:54). It will probably help to improve relationships, increase solidarity of (Bühlmann 1976:23) “...the poor peoples,” and possibly cultivate the spirit of partnership and empowerment between men and women as they engage in successful local, regional and probably global, socio-geopolitics involved in gospel transmission.

In the final analysis, a recorded history of the E.C.W.A will not only fill the gap in literature but, also has the potential to possibly inspire and guide people in making sound policies concerning the position and role of women in Church. In the words of Barret, the research shall possibly enhance “the balance and transform [Southern] Christianity permanently into a primarily non-discriminating religion” (Barret 1970:40). The study will probably be a resource for subsequent researchers and a source of knowledge in institutions of higher learning.

1.15. Research Ethical issues

This study is supported by, and has received, the consent of the incumbent and parish members of St Mary Anglican Parish (Church Council) in Stellenbosch. It is being researched and recorded as part of the celebration to mark the organisation's 145 years, and 165 years of the Church's service in Stellenbosch—see attached letter in the appendix.

The study involves the investigation of the full participation on equal basis between men and women in a hierarchical and paternal tradition in which the researcher is part of. This is likely to attract scepticism or uncertainty among some men and women which may affect or limit some members from full participation in the research. In other words, the research may be interpreted as a tool for further victimization of women or a tool for finding women's faults. Thus some women may not open up enough to take part in the study.

1.16. Research Limitations

The study is limited to the activities of an all-women association formerly known as the English Church Women's Association (E.C.W.A) and later on simply as the Church Women's Association (C.W.A). The period of time between 1875 and 2015 covers great events in the history of St Mary's Anglican Church, such as the time when the Church enjoyed external missionary financial support and personnel, the time when the Church was faced with apartheid challenges, and the post-apartheid era characterized with social and economic challenges.

1.17. Chapter Outlines

1.17.1. Chapter 1: Research outline and focus

This Chapter includes the introduction, background, a brief history of E.C.W.A and St Mary's Church, location, rationale, problem statement and focus, and the main, objectives of the study, prior literature and theoretical point of departure, research methods, research design, ethical clearance, time frame and dissertation outline.

1.17.2. Chapter 2: Conceptualisation. This part is concerned with critical theoretical discussions of concepts in mission amidst the engrained paternal and patriarchal attitudes of power and control in the Church and society.

1.17.3 Chapter 3: The historical context of the E.C.W.A, which will include the discussion of the case study's socio-economic and political landscape against the background of gender discrimination in Church and society

1.17.4 Chapter 4: This chapter presents the formation and activities of the English Church Women's Association from archival historical sources.

1.17.5. Chapter 5: Data presentation and Analysis.

This chapter codifies the data collected in the research. Data is coded through use of graphs and tables in relation to the questions asked during research attached in the appendix. The second part of the same chapter presents the outcomes of the study, states in details whether the E.C.W.A really empowered women or just entrenched existing gender inequality in Church and society.

1.17.6. Towards Empowered Partnership and Equal Participation in mission.

This Chapter presents a summary and recommendations through a critical analysis, and engagement with the data in the light of the E.C.W.A's, activities with regard to the benefits of partnerships, equal participation and empowerment in mission in Church and society.

Chapter 2: Conceptual Framework

Empowerment and partnerships against the background of patriarchy and gender inequality in Church and society

2.1. Introduction

This chapter discusses the concepts and the context in which terms apply in Church and society. In particular, this chapter highlights these concepts through the lens of both female and male theologians and sociologists including Oduyoye, Gaitskell Bosch, Kirk and Adams just to mention a few. The chapter intends to define the concepts and explore their meaning in various contexts, origin, usages and how they impacted on the fund raising role of women as they participated in God's mission at St Mary Anglican Church in Stellenbosch in South Africa from 1852 to 2015.

2.2. Mission

Bosch (2011:1) states that “there has been a remarkable escalation from the 1950s concerning the use and meaning of the word mission.” The on-going theoretical debate regarding the definition of mission go beyond the question whether mission can be studied as an independent subject, to whether mission is the Church's activity or an activity of God to his world, in which the Church is only a partaker. According to Joosoep Keum (2013: 92) Mission is the overflow of the infinite love of the Triune God... which express our reconciled relationship with all created life.

Bosch (2011:402) states that he term mission “... has its origin in the heart of God. God is the fountain of sending love. This is the deepest source of mission...there is mission because God loves people.” In light of Bosch's description, the word mission has a self-emancipatory nature, thus “God articulates himself, without any need of assisting him through our missionary efforts...” (Wieser 1966:88 in Bosch 2011:402). This position, however, challenges the importance and role of Churches in mission. Thus, Verkuyl (1978:27:) states that:

From a perspective of dogmatics, Warneck sees a need for [Church] missions since the Christendom is “the complete and final revelation of God...and the absolute religion.” While other religions may have “hints on truth and intimations salvation...only the Christian religion has a church, and to her belongs the inherent task of the world mission... if she [Church] were to give it [mission] up, she would be cutting off her very own lifeline.”

Warneck and Schmidlin's argument, that the Church is central in the mission of God is challenged by Hoekendjik. According to Hoekendjik, the kingdom, and not the Church, is central in missiology. “The church cannot and may not be more than a function of the apostolate. Moreover, the apostolate must

be more than merely a cog in the wheels of systematic and practical theology [missiology]...” (in Verstraelen eds., et al, 1995: 443). That is to say, over the years the debates about Church and its missionaries indicate that the term “mission” is important and bigger than the Church and the missionary enterprise.

Thus, following the outcome of the Willingen mission conference in 1952, Karl Hartenstein, a student of Karl Barth, viewed “mission” not as a responsibility of the missionary, the mission society, or the sending Church, but God’s own redemption work. Accordingly, he replaced the ‘liberal’ anthropocentric view of “mission” with a radically theocentric view, which was worked out in a great detail a few years later by Georg F Vicedom, “Mission is God’s own work” (Verstraelen et al, 1995: 447). “Mission is to be understood as an activity that transforms reality and that there is a constant need for mission itself to be transformed...” (Bosch 2011:523).

That is to say, “Important as the church is, it is ...not the ultimate aim of mission” (Bosch 1991:178). Thus the ultimate aim of mission “Salvation in Christ [which] is salvation in the context of human society, *en route* to a whole and healed world” (Bosch 1991:395). For this reason, therefore, Verstraelen (eds., et al. 1995: 1) defines mission as “the dynamic relationship between God and the world.” He states that “God sends himself, his Son and his church” to the world. Verstraelen’s definition, arguably envisages faith as expressed in Trinitarian theology—the author and originator of mission which set a mark between mission as Church activity and mission as the purpose of God for the salvation of his people and the world.

2.3. Mission and missions

Mission has its origins from God and missions are Church activities to accomplish God’s mission. In other words, the Church “can be viewed as an institution, as mystical Body of Christ, as a sacrament, as a herald or as a servant. Each of these implies a different interpretation of the relationship between church and mission” (Bosch 2011:377) and relationship between Churches. According to Bosch (2011:10) the term “mission” denotes first and foremost ‘God’s action’ towards human salvation. Mission is an attribute of God...Mission is God’s turning to the world in respect of creation, care, redemption consummation (Kramm 1979:210, in Bosch 1991:391). “Missions” often spelt in plural, are activities by Church engaged in response to the mission of God. Thus Bosch states that, “...mission is not primarily an activity of the church, but an attribute of God. God is a missionary God.” Similarly, Moltmann (1977:64) states that “It is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and Spirit through the Father that includes the church.” Thus, missions are church activities contextualising (cf. Bosch 2011:442) the mission of God.

Hans and Muller (1988:363) state that mission “seeks to bridge the theoretical and practical” aspect of religious faith in such a way that responses or strategies and structures in mission are shaped to the large extent by the *Sitz im Leben*—context in which they emerge in the world. In other words, in the modern understanding of the term “missions” can be described as the ‘transformative activities of the Church, aimed at empowering the powerless and challenge the powerful to empty themselves of their privileges for the sake of the disempowered. Missions enable the Church and society to struggle and resist in the process of seeking justice and inclusivity, healing and wholeness.’³

Missions of the Church find their “undergirding convictions in the Trinitarian faith...” (Hans and Muller 1988:364). In light of this exposition therefore, mission implies God making a deliberate move to dwell in the world and to work with his people in order to fulfil his purpose for the entire creation’s salvation. Mission has always been greater than the observable missionary enterprise (Bosch 2011:532). In other words, “mission” is “*missio-Dei*.” Mission is God’s activity while missions are Church activities intended to accomplish the mission of God for the salvation of his people and his entire world.

2.4. Mission as *missio-Dei*

Missio-Dei is a Latin term: “*missio*” which means “send” and “*Dei*” which means God. The term therefore can be translated as the “mission of God,” or the “sending of God”. According to Bosch (2011:399) the term *missio-Dei* was first discussed as the notion in 1928 at the International Missionary Council (IMC) in Jerusalem. In 1947 at the (IMC) meeting of Whitby, kerygma and koinonia were added to the notion. Hoekendijk in 1950 added an element of *diakonia*.

In 1952, at the (IMC) in Willingen, *martyria* and *leitourgia* were included and the term “*missio-Dei*” was raised up for the first time as a theological concept. *Missio Dei*, as God’s activity, embraces both the Church and the world (Bosch 2011:10, 379,399, 401). *Missio Dei* is not limited by or dependent on the Church, but the Church’s role is that of a co-worker or partner in mission (Bosch 1991:390). Thus, Bosch asserts that “*missio-Dei*...subsume into itself the ‘*missiones ecclesiae*’” (2011:531), which means “mission is not primarily an activity of the church, but an attribute of God” (2011:531). This statement and position is further contended by Kirk 1999.

Kirk, (1999:30) argues that, “mission is so much at the heart of the Church’s life that, rather than thinking of it as one aspect of its existence, it is better to think of it as defining its essence.” This suggests that the Church by its activities is inseparable with *missio-Dei*. Holding a similar view as Kirk

³ (Cf New WCC Affirmation on Mission and Evangelism Commission on World Mission and Evangelism CWME) Jooseop Keum, ed., *Together towards Life: Mission and Evangelism in Changing Landscapes—with a Practical Guide* (Geneva: WCC Publications, 2013), 92 pp.

is Verkuyl. He cites Warneck's argument to argue that the World Council of Churches' efforts in defining mission from an ecumenical perspective, especially under the leadership of Hoekendij are overstated and misleading.

However, the common understanding reached after the IMC of 1952 at Willingen, was that *missio-Dei* is God's work in the world in which the Church participates. What this entails is that God becomes the centre and authority of mission. He has not only the authority and power to send but also the message for which he sends the Church. Bosch (2011:531-534) stresses that "in practice, however, [God's] authority [is] understood to be vested in the church or in a mission society..." The word "vested" therefore underscores the significance of mission as originating from God and not the Church. God is the authority and power behind mission, while the Church—(women and men) is only called through the drama of the Kenotic Incarnation to take part as a partner to God in his mission for the salvation of his people and his world.

Thus as it appears in the discussion so far, when viewed from the perspective of the post-apartheid and in the African democratic era, in terms of partnerships, empowerment and gender relationships, *missio-Dei*, has possibilities and images that can contribute to the understanding of God and Church's inclusive mind for mission intended to save people and the world. *Missio- Dei*, has therefore the potential for the building of mutual relationships and empowerment. *Missio-Dei* has not only some essentials that encourage sacrificial life and the enhancement of a just Church and society but also incorporates the Church in its salvation work.

2.5. *Missio-Dei* and *missiones ecclesiae*

Missio-Dei portrays himself as a God who seeks to demonstrate to the Church "just" and "liberating" relationships through his incarnational actions in embracing it. Bosch asserts that *missio-Dei* "...subsume into itself the '*missiones ecclesiae*'" (2011:531), which simply means God embraces the Church and includes it in his salvific plan. The Father send the Son into the world, and the Father and Son together send the Holy Spirit, and therefore the Father, Son and Holy Spirit empower and send the Church into the world (Bosch (1991:390). To state it differently, the Word was made flesh (John 1:1, 14) and dwelled among people. This means that *missio-Dei* emptied himself and took the form of people. This is called *kenosis* as is presented in Philippians 2:7, the self-emptying, humiliating Incarnational process which makes the Church understand itself not only as a "missional" Church but also as a "*kenotic*" Church guided by kenotic or Incarnational theology.

Missio-Dei refers to the understanding that God is the primary participant while Church is an important participant but not an authority in mission. Thus, from this understanding, mission is based on the

sacrificial Incarnational trinity theology. Recent discussions therefore view *missio-Dei* as the “deliverance and emancipatory action... a transforming service... also known as *diakonia*...” Spindler (1987:120). It is in this respect that Bosch asserts that *missio-Dei* is about “*koinonia*—fellowship that finally builds up into God’s kingdom” (Bosch 2011: 389). In other words, God’s Kingdom is bigger and wider than Church.

Missio-Dei therefore is the originator and authority in mission. Bosch (2011:399) asserts that mission is “primarily and ultimately the work of the Triune God, Creator, Redeemer and Sanctifier, for the sake of the world...salvation and the building of his kingdom.” Similarly, Kirk (1999:31) emphasizes the Trinitarian nature and purpose of mission. He says, “When Christian communities speak about God, by definition they speak about Father, Son and Holy Spirit...Therefore to speak about *missio-Dei* is to indicate, without any qualification, the *missio Trinitatis*.” While to speak about missions, which is Church actions in hope, common witness, evangelism or ministry by the whole people of God is to indicate without qualification the enculturation and contextualization of the *missio-Trinitatis*.

Samuel and Sudgen, (1999:8) assert that “...at the heart of Christian mission is our understanding of Jesus Christ, his person and mission...[and] a fundamental unity... commitment to the full and final authority of Scriptures...” For that matter Christians believe and trust the drama of Incarnation as God’s own initiative, which encapsulates his mission for the salvation of his people and the world. In other words, through *missio-Dei*, God embraces the activities of the Church in as far as they are meant for the salvation of his entire creation. Bosch therefore, (2011: 524-528) discusses *missio-Dei* within the parameter of six central salvific themes namely; Incarnation, the Cross, the Resurrection, the Ascension, the Pentecost and the Parousia. These themes are crucial and important for the Church in her mission enculturation and contextualisation role.

Thus, the Church’s missionary activities based on these six salvific themes are only authentic insofar as they reflect participation in the mission of God. Bosch states that “...the *missio-Dei* purifies the church to [undertake mission] (2011:531). Therefore, the Church must always remain “...under the Cross—the only place where it is ever safe” and is constantly purified to undertake its duties in humility and simplicity. Bosch asserts that, “...the Cross is the place of humiliation and judgment, but it is also a place of refreshment and new birth...” (2011:531). Under the cross the Church (women and men) realises and it is always reminded that it is only a partner or a mere partaker in the mission of God.

2.6. Mission as Partnership

Helander and Niwagila (1996:83) state that “the word partnership is derived from the Latin – *pars*, *partiri* meaning sharing something with somebody. The Latin *partionarius* means participant or someone who participates in the game.” Helander and Niwagila (1996:68) further note that “In the

contemporary parlance the word has been used in commercial circles.” They state that “It is a legal relationship existing between two or more competent persons who have contracted to place some or all of their money, effects, labour, and skills in a lawful commerce or business with the understanding that there will be a communion of profit between [or among] them” (Helander and Niwagila 1996:83).

Partnership therefore, is an important term in this discussion. Through Trinity, God has chosen to partner with his creation in order to fulfil his mission. Surprisingly, God’s partnership seems to have some affinities and attractions to the poor and marginalised people. In view of this Bosch (2011: 442) speaks about mission as liberation. In this way God, signifies that, participation in his ongoing work of liberation and reconciliation in our age: includes discerning and unmasking the demons that exploit, enslave and marginalises. This is in sharp contrast to the relationship and behaviour of some of the early middle class missionaries to the local people which Smith (1968:92-97 in Bosch 2011:301-302) describes as “...compromise in respect to money” a relationship in which the “lesser older churches than those in the West...needed benevolent control and guidance, like children not yet come of age.” Today’s partnerships for example, should involve “deconstructing patriarchal and [paternal] ideologies, upholding the right to self-determination for Indigenous peoples, and challenging the social embeddedness of racism,”⁴ economic exploitation, corruption, tribalism, nepotism and sexism.

In other words:

Participation in God’s mission follows the way of Jesus, who came to serve, not to be served (Mark 10:45); who tears down the mighty and powerful and exalts the lowly (Luke 1:46-55); and whose love is characterized by mutuality, reciprocity, and interdependence. It therefore requires a commitment to struggle against and resist the powers that obstruct the fullness of life that God wills for all, and a willingness to work with all people involved in movements and initiatives committed to the causes of justice, dignity, and life (Keum 2013:17).

Van der Water (ed., (2011:37) states that “...partnership expresses a relationship...based on trust, mutual recognition and reciprocal interchange.”

Kirk, (1999:188) relates the term partnership to the New Testament term *koinonia*. He states that “partnership denotes the ‘partaking together in’ a group which has a common identity, goals and responsibilities.” In light of this Kirk outlines four aspects of partnership as follows: “Sharing in a common project, sharing gifts, sharing of material resources, and sharing in suffering.” Kirk

⁴ Jooseop Keum, ed., 2013: 92. *Together towards Life: Mission and Evangelism in Changing Landscapes—with a Practical Guide* WCC Publications, Geneva

(1999:191) further states that “The foundation of partnership is the model provided by...the incarnation of Jesus Christ. ‘God with us’ is partnership.” While sharing is an important aspect in partnership Kirk (1999) observes that “Truly equal sharing will remain problematic across the world... as long as material resources are so unevenly owned” and valued in terms of capitalism.

Van der Water, (ed.,2011:55-56) observes that in “Partnership ... all parties concerned bring their best to the table from the gifts and abilities that God has bestowed each, irrespective of the age, sex, gender, class, colour, or race.” Van der Water (2011:58) further observes that “...partnership in mission, with all its uniqueness, serves to encourage, challenge and inspire each individual member to realise more fully its own potential for mission.” This means partnership is seen as contributing to the lives of one another in such a way that the needs of all are equally and evenly served and therefore enriched. However, Van der Water questions, “...how the ‘church can practice partnership when many women feel that their gifts and talents are not fully acknowledged with their churches” (van der Water 2011:56)?

2.7. Mission as Church in partnerships

The Church’s key role is to be a partner with God in mission. Secondly, the Church has to be in mutual partnership with other Churches within its vicinity and abroad and finally the Church has to be a cartelist for the development of mutual partnerships among its members, particularly between women and men. Thus partnership becomes an important factor in Church’s role in spreading Christianity. According to Kirk (1999:184), “Within world Christianity, partnership expresses a relationship ... based on trust, mutual recognition and reciprocal interchange.” Kirk further asserts that “It...show[s] how different parts ... [of the whole] belong to one another and find their fulfilment through sharing a common life” (Kirk1999:184).

Thus, “...partnership in mission, with all its uniqueness ...serves to encourage, challenge and inspire each individual member to realise more fully [their] own potential for mission” (Van der Water (2011:58). Similarly, Helander and Niwagila assert that “partners engage themselves in different kinds of exchange processes in order to achieve the goals set for their cooperation” (1996:83). This means that, between men and women, between one group and another and between one Church in an area and another in a different area, nation or region, mutual partnerships have a potential for the Church’s effective and efficient participation in the mission of God.

Kirk (1999:187) concludes that “It may therefore be even harder to lay hold of the notion that partnership in mission also belongs to the essence of the Church: partnership is not so much what the Church does as what it is.” To use Kirk (1999) expression, Church members, “theologically belong to

one another, for God has called each into the fellowship (*koinonia*) of his Son, Jesus Christ our Lord (1 Cor. 1:9).” To stress his point Kirk asserts that “...partnership is therefore not a nice slogan that some clever committee has dreamt up; it is the expression of one, indivisible, common life in Jesus Christ” (Kirk 1999:184).

Therefore, if partnership takes place on the basis of the understanding of the importance of mutuality and equality, (van der Water, ed., 2011:69-77) “partnership [can be] seen as contributing to the lives of one another in such a way that the needs of all are met.” Hence as van der Water asserts “partnership in mission can only be complete by including the contribution made by women on an equal basis with men” (van der Water 2011:77).

While partnership is critical in mission, Kirk (1999:191-192) is concerned with the manner in which it is put into practice. He asserts that “There is a wide economic gap between the poor and the rich, men and women” in Church and society. There is power struggle existing between men and women. Thus, a “...true mutual relationship cannot exist between two parties who possess unequal authority” (Kirk 1999:192). More significantly, unequal financial clout tends to create dependency and undermine partnerships efforts.

The issue of dependency and social struggle foregrounds yet another important aspect in partnership, namely power. From a biblical perspective power is said to belong to a king or ruler (Eccles. 8:4; Dan. 8:24; Mark 10:42; Rom. 13:4) power can also belong to a group of people (Josh. 17:17) or to an advisor in a hierarchical order (Prov. 24:5) and to a man in a patriarchal social order. However, one thing about power is that it is neutral in many ways. It can be used by women or men for either good or evil. To that effect, Scripture says; “Do not withhold good from those to whom it is due when it is in your power to do so” (Prov. 3:27).

Power usurp in Church deprives and dehumanises and yet it increases the solidarity of deprived. Unfair use of power creates egocentrism and begets individualism which among the Africans is contrary to the philosophy of Ubuntu which states that, “A person is a person because of other persons. In Is-Zulu, “Umuntu Ngumuntu Ngabantu,” “I am because we are,” quote by many including (Moloketi, 2009:243; Tutu, 2004:25-26). Ubuntu enhances not only partnership and team spirit, but also increases trust between men and women. It encourages cooperative and collaborative work environments, as society is encouraged to participate, share and support one another (Regine, 2009:17-22; Van den Heuvel et al., 2006:48).

The concept of partnership is very important in solidarity groups. As in Ubuntu, solidarity in partnership “express compassion, reciprocity, dignity, humanity and mutuality in the interests of building and maintaining [groups, teams or societies] with justice and communalities” (Poovan, Du Toit & Engelbrecht, 2006:23-25). Therefore, a spirit of solidarity simultaneously supports cooperation and fair deal amongst the team by allowing each member to contribute their best for the benefit of all.

2.8. Partnerships or solidarity groups?

Andrew Kirk admires partnership but it seems with some misgivings. He states that: “Partnership is a wonderful... idea” (Kirk 1999: 191), but what happens in it leaves a lot to be desired. Why does Kirk find partnership problematic in practice? Probably, it is because in current partnerships men, or the rich continue to dictate and impose the rules of the game. By imposing the rules, men or those who have tend to restrict freedom of fair or equal participation of all partners.

Paulo Freire brings another dimension to this debate. Freire (1993:29) states that “Freedom is not an ideal located outside of man [sic]; nor it is an idea which becomes myth. It is rather the indispensable condition for the quest for human completion.” Thus, only genuine or reciprocal partnerships can free people. In other words, in present partnerships the weak or the oppressed are pushed into a conflict of choosing between being what Freire (1993:30) describes as “spectators or actors”, “speaking out or being silent”, “solidarity or alienation.”

Under difficult circumstances, solidarity and unity become the option of the disadvantaged participants—together we stand, divided we fall. Relationships between men and women sometimes can reach a point when women give up. At that point, women are forced to form own solidarity groups to support one another. If they do not, then are forced to maintain the status quo. Oduyoye (1995:199) says “solidarity groups are traditionally not a new phenomenon in most African societies.” She states that “Our past where we come from did have ways of supporting women.”

Oduyoye (1995:198) further asserts that “...women supported women, standing in solidarity as women.” Oduyoye 1995:199) asks, “How can we adapt this traditional experience to help us in these changing times, knowing that it is bifocal system...?” This bifocal system (one male and one female), Oduyoye (argues had the “ability to hold community responsible for the resilience and strength of women in traditional society...” (Oduyoye 1995:199). It is clear that Oduyoye’s argument while it builds the strength among the oppressed, but it also increases the gap between men and women. This has the potential to suggest that men and women, although created in the image of God, are different. Thus, solidarity based on sexuality may lead into gender entrenchment and defeating the development of empowering mutual and reciprocal partnerships in Church and society. Therefore, deliberate steps

towards empowerment between men and women, oppressed and oppressors, are necessary if mutuality in relationships is to be attained at all.

The question that remains without answers is: how many really see that their power and authority is meant for the empowerment of the oppressed? Freire (1993:26) is concerned that, “The oppressors ... exploit, and rape by virtue of their power, [they] cannot find in this power the strength to liberate either the oppressed or themselves.” Freire (1993:28) states that the oppressed find in the oppressor their model of “[hu]manhood.” This kind of condition dehumanizes the oppressed even more. Finally, Freire (1993:28) asserts that “Only power that springs [emerges] from the weakness of the oppressed will be sufficiently strong to free [and empower] both” the powerless and the powerful, the oppressed and the oppressor. In other words, the women solidarity called for by Oduyoye is the initiative of the oppressed to free themselves from the oppressors—men and free the men. It is also a call by women for empowerment which thereafter energizes both men and women together.

2.9. Partnership and Empowerment

“Empowerment is now increasingly seen in South Africa and in many other countries in the region as a process by which the ones--partners without power gain greater control over their lives... over material assets, intellectual resources and ideologies.”⁵ In another way, empowerment is a critical process in social change. It calls for power relations, restructuring, reconstruction and renegotiation for the benefit of all in Church or society. This means that, the process of empowerment provides for economical, religious and political space for men and women to dialogue and renegotiate for a gender-just Church and society.

In order to understand the term empowerment, it is important to consider the root-stem of the word, which is power. According to Helander and Niwagila (1996:130) “Power is ...the capability of acting or of producing an effect. Power is control, authority, jurisdiction, command, dominion, sway. Power indicates possession of the ability to wield coercive force, permissive authority or substantial influence” (Helander and Niwagila 1996:130). If power involves control thus power is also the authority to command. This authority to command is found in Churches and Church groups and also in society.

In view of the Church, Kirk (1999:197) states that since the Church “...is transformed by Christ...power is redefined in the light of the crucifixion of Jesus Christ.” When power is seen as an absolute right to possess; the situation “inevitably leads to a struggle for power, as others seek to find an equal place in the sun” (Kirk 1999: 196-197). According to Oduyoye (1995:29-31) “...all power by

⁵ <http://www.empowerpoor.org/downloads/> accessed on 25 May 2015 Stellenbosch South Africa

both female and male—is given with grace and used for the benefit of the whole society.” Oduyoye asserts that “... women in male-dominated cultures are often left with only two alternative in their power relationship with men: to defeat men’s [power] by non-physical means (for example witchcraft) or else to allow themselves to be shaped by culture and the demands of society” that often disempowers them. Oduyoye’s dimension is also described by Freire (1993:29) as “...the behaviour of the oppressed ... prescribed behaviour, following as it does the guidelines of the oppressor.”

Freire (1993:29) says that “the oppressed having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to eject this image and replace it with autonomy and responsibility.” However, when women challenge oppression Oduyoye observes, “men often live with fear that women will use mystical powers to [empower themselves to] avenge them” (1995:31). Thus, in this kind of a scenario, the transformed power of the man Jesus becomes the transforming power of the powerless, and hence the term empowerment emerges as the heart of the Trinity and the Incarnation story.

In brief, in the words of Kirk, empowerment “is the freedom to let go of all that hinders a life of sacrificial love (Mark 10:42-45; John 10:17-18; 3:1; Phil. 2:5ff) ...” This simply means that from the *kenotic* (self-emptying) love of Jesus (Phil. 2:7) rises an act and example of empowerment that establishes people’s freedom and enables them to use power unselfishly, with integrity and for the benefit of individuals, groups or Church and society in general.

From a sociological point of view, Adams (1996: xvi-2) defines “... empowerment as the means by which individuals in partnerships, individual groups and /or communities become able to take control of their circumstances and achieve their own goals, thereby being able to work towards helping themselves and others to maximize the quality of their lives.” Empowerment is critical in *missio-Dei*’s plan for salvation of his people and his world.

2.10. Empowerment and the *Kenotic* love of *missio-Dei*

God is a missionary God, according to Bosch the “... fountain of sending love” (1991:390). In other words, God empties himself to partner with his creation for the sake of his creation’s salvation. Thus, as a result of the of *Missio Dei* self-emptying to partner to his creation, hence comes forth all what is believed about God, about God’s mission and about the role of the Church in God’s mission.

The self-emptying or the coming of God to partner his creation, does not in any way suggest that there was time or a mark in time when God was not in the world. Neither does the partnership with *missio-Dei* seek to relativize the role of the Church in serving the world. To use Bosch description, the Church

still is an important actor in *missio-Dei*, only as it remains under the Cross where the *missio-Dei* purifies it. Under the Cross is the only place where the Church is ever safe. In the words of Bosch, the Cross is indeed the place of humiliation and judgement, but it is also a place of refreshment and new birth (cf Neill 1960:223).

Under the *missio-Dei* Church as a partner is empowered and by implication the empowered Church must empower its members who in turn empower each other. Thus, men and women as they belong to an empowered Church they also empower each other. Those empowered by the *missio-Dei*, together empower the powerless and prophetically challenge the powerful to desist from disempowering actions. Which means that the Church is therefore called to move beyond a narrowly human-minded approach to embrace forms of inclusive people centred mission which expresses reconciled relationship with God and all his creation.

In other words, when God partners his creation, men and women are empowered. They begin to listen to the cry of the earth and react positively to the concrete realities of their time and context. People start to respond in humility and justice to issues affecting their lives. In case of the Church, partnership with God makes it realise that God is the one who acts in history, space, time and in his creation. Through the Church God seeks to bring justice, peace, reconciliation and fulfil the fullness of life to the entire world for the benefit of all his creation.

2.11. Empowerment and dependency –The puss! – puss! empowerment

When one would catch a clever cat they induce it with good food given in a friendly manner. As the cat enjoys the food they catch it. This is sometimes the kind of empowerment given to allow for easy exploitation. It is commonly present between the poor and the rich, adult and the youth, men and women and even between global North Churches and global South Churches and organisations.

That is why, Adams (1996:2) argues that empowerment “...should advance anti-oppressive practice, perhaps by taking on board the liberating potential...for empowerment-in-practice, as a means of empowering both service users and social workers...” Adams further argues that “the antecedents to empowerment are a combination of traditions of mutual aid, self-help and, more recently, movements of liberation, rights and social activism” (1996:2). Adams further asserts that these antecedents are “strengthened by anti-racism, feminism, critiques of inequalities and oppressions arising from social class, age, disability, sexuality, religion and other differences” (1996:2) which are sometimes foreign or cultural in nature. To put it differently, the antecedents which differentiate men from women or human beings in general are created or made by humans especially men.

In other ways, empowerment is challenged by inherent problems embedded in Church or society, which ironically are carried over from what Steve de Gruchy (2003:20-39) describes as “the face of the colonial project,” that perpetrates “passivity” and promotes “nothing about one’s *doing*.” de Gruchy further asserts that the “issue of [one’s] doing is crucially important for one’s identity, particularly for the poor” (2003:20-39) and precisely for women in Church and society.

Consequently, there is no specific group or individual persons with the mandate to empower others. Even between the master and slave, nor between pupil and teacher. To this effect, using his “banking concept of education,” Freire (1993:52-54) argues about the dis-empowerment of knowledge in the learning environment. He asserts that there is the possibility of deception when learners in a teaching process are treated as good as empty vessels that teachers should fill in with suitable empowering knowledge.

Thus it is much more difficult to expect empowerment between the oppressor and the oppressed. That is to say, it is almost impossible to wait for the oppressor to change the conditions with which they oppress others. Similarly, it is also a lie to assume that it is only men who are expected to empower women. Empowerment is reciprocal in nature. It has to involve both women and men if it will be effective and transformative. Empowerment necessitated by the oppressor is subject to creating dependency, exploitation and increase inequality gaps.

In this respect, Helander and Niwagila (1996:11) assert that “in a diverse and corporate world [empowerment] holds “promise of equality and mutual involvement for mutual goals.” They argue that “...both in the secular and religious field people have worked towards systems and structures which could best facilitate the goals of both...” men and women (Helander and Niwagila (1996:11). “Empowerment is also necessary and beneficial in unilateral power relationships” Helander and Niwagila (1996:57). However, unilateral power relationships mainly tend to focus on economics only as opposed to bilateral relationships that focus precisely on sharing, mutuality and equality between men and women in Church and society.

2.12. Women as both victims and beneficiaries of empowerment

There has been a long journey for women seeking mutuality and equality over the years, across borders and cultures. In the colonial South Africa White Missionary women although faced with paternalistic tendencies in their families and in Church, through their solidarity groups endeavoured to empower Black women. Beverley Haddad (2016:157)⁶ asserts that “African women were encouraged by the

⁶ Journal of Anglican Studies Vol. 14(2) 156–171 accessed from <https://www.cambridge.org/core> 12 February 2017 Stellenbosch

missionaries to meet weekly to pray together. They then used these meetings to prepare the young converts for domestic service by teaching them skills such as sewing, washing and laundering as they saw appropriate to an ideal Victorian home.” In other words, it was in these meetings that women had been empowered to empower each other and increased their solidarity. In the light of women’s empowerment, Haddad use a different but equally important catch-word, “nurtured.” She states that “By the turn of the twentieth century, African Christian women were meeting regularly together in groups that had been ‘nurtured’ by female [White] missionaries” (Haddad 2016:157).

Haddad asserts that “The prayer groups of African women, nurtured by female [White] missionaries with a focus on the home, were established at a time when increasing industrialization was threatening family life.” Quoting Gaitskell, Haddad states that the “Victorian Christianity [in other words the type of Christian education by the missionary women] ‘offered a contradictory package to African women: a way of escape from some of the constraints of pre-Christian society and yet a firm incorporation into the domesticity and patriarchy of Christian family life’” However, “while mission education was often a servant of colonialism, worked towards offering independence for some individual young women,”⁷ it also advanced women’s victimization.

In addition to Haddad’s assertion, thus, as important as empowerment by the White female missionaries advanced women’ migration to seek house-keeping jobs in the settlers away from home. Meanwhile, there was an increase in the male migrant to provide urban labour workforce, which left millions of rural women struggling to survive on their own. Besides the female missionaries’ empowerment, women were unable to find easy access to the cities, but if they did, their training offered them no jobs other than those of becoming domestic servant in European families. Thus the missionary women empowerment effort was soon met by the influx of poverty among urban African families in the 1930s. Haddad states that:

Urban women increasingly became full-time domestic servants living in the ‘white suburbs’ [and let alone] away from their children. In the rural areas family life was also under siege. By this stage, influx control laws were in operation...[Women] had to struggle against their family life being destroyed by the structural realities of the migrant labour system.

Thus, while the missionary women aimed at empowering African women, the type of education and skills they offered in fact, allowed for some kind of further struggle. In other words, women became victims of their own empowerment efforts. Women who were trained only qualified for domestic

⁷ Gaitskell, ‘Devout Domesticity?’ in Haddad 2016 in *Journal of Anglican Studies* Vol. 14(2),

servants jobs for the Whites in the cities. Nevertheless, it was the support network of yet another similar women's group called, "manyano with their emphasis on family life that increasingly played a central role in the neo-indigenous expression of African women's Christianity" (Haddad 2016 in Journal of Anglican Studies).

On the other hand, whereas women endeavoured to empower themselves in various solidarity groups, sometimes such groups became an arena of contestation between men and women. Elkridge and Noll (2000:182) give an example of the "female missionary enterprise—such as [social service] carefully nurtured by women, became the object of contest between men and women." Eskridge and Noll (2000:182) observe that following the success of such solidarity groups, men sometimes, raise a host of questions "about the efficacy of a separate women's enterprise..." They further assert that men will always try to find what motivated women "...in building their organisations and their ability to administer the funds they raised" (Eskridge and Noll 2000:182). This is done not in good faith but simply to frustrate women's efforts in solidarity groups.

Similarly, Phiri (1996:84-85) provides an example of Nkhoma Synod of the Church of Central Africa Presbyterian (CCAP) women's group called *Chigwirizano*. From its inception in 1940 it has been prominent in raising Church funds. These funds were meant "to lift up the status of women" by paying fees for those who wanted to train as teachers or nurses. Some of their funds also helped in charity services for the blind, the poor and the sick. *Chigwirizano* Women raised money for building the first girls secondary in Nkhoma synod and for the construction of Malingunde Women's Training Centre which opened in 1992.

Chigwirizano Women again raised a considerable amount of funds towards the 1989 centenary celebration of the Nkhoma synod in Malawi. Like elsewhere, women as important as they may be in all aspects of the life and work of Church and society, scepticism, between men and women continue to undermine their efforts. To this effect, Nkhoma synod, introduced a male "*mkhalapakati*" (a go between) to monitor women's activities so that women may not become a Church within the Church (See Phiri 1996:84-85).

Thus, at the heart of the matter lie the struggle and the inability by both men and women to acknowledge that in creating what appear as solidarity groups, women do wield to certain extent some degree of economic power they might have never imagined before but for the benefit of both men and women. It can therefore be argued from the discussion above that through solidarity groups women slowly but continually gain invaluable economic experience, independency and dynamics on how to raise money amidst discrimination.

In view of the question regarding growth Eskridge and Noll (2000:186) assert that “By collecting money...women’s mission societies experienced continual growth” and maturity in the solidarity groups. But this growth did not mean anything in terms of authority. Eskridge and Noll state that, women continued to be “technically subordinate to the male mission boards and subject to their final authority...,” [men] continue to set parameters within which women’s group must operate. In so doing a condition of dependence is usually created. Thus, this condition of dependence further creates in women “...the state of being without power” (de Gruchy 2003:2039).

The state of *being without power* has increased over the years among women and has prevented them from participating fully as equal and important partners in Church and society’s leadership roles. For this reason, Njiri (in Oduyoye, eds., 1997:143) urges women not to expect empowerment from men. She strongly suggests that women should “...stop fearing leadership; [they] should start seeking leadership positions both in the public and private decision-making bodies.” They should know better that partners engage themselves in different kinds of power exchange processes and solidarity relationships in order to achieve the goals set by God, for the accomplishment of his mission, for which they are equal partakers with anyone else.

While men are possibly the root cause of disempowerment for women, Evans, (1994:37) argues that “...the most serious threat to the mobilisation of women’s empowerment... has been racism.” In this respect, Evans (1994:37) asserts that “...as white women ignore[d] their built-in privilege of whiteness and define[d] woman in terms of their own experience alone, then women of Colours became the ‘other’, the outsider whose experience and tradition is too ‘alien’ to comprehend.” What this means is that the struggle for empowerment between White women and Black women was as good as the struggle between all women and the male leadership of the Church and society.

Thus while the Church and society struggle to bring men and women together in cordial relationships, women of various races struggle to empower themselves more before they seek for empowerment from men. It has been discovered that solidarity groups may well empower women as reliable agents in mission. Today empowerment in Church and society calls not only for equality, openness, transparency, and mutual trust. But also for humility, simplicity and servitude between male and female, poor and rich partners, White and Black, Yellow or Brown. Empowerment in Church calls for mutual empowerment practices and programs among all Christian Churches in the region and between the Global North and Global South, and particularly among women and men of different races.

2.13. The Trinity as a model for empowerment in partnerships

According to Wasike (in Oduyoye and Kanyoro eds. 1992:114) “God’s love for humanity was revealed in Jesus Christ. Jesus came to the world as human in flesh and blood in order to reconcile humanity and God the Creator, and the whole of creation to new life and to the original plan of God.” Wasike makes a point that God’s self-revelation through Christ is the initial gesture of empowerment and partnership. Thus God took the form of flesh to be like human beings. This is the origin of empowerment and partnership intended to reconcile and restore humanity and creation to “a new life.” The phrase “a new life” here probably entails a new kind of relationship based on forgiveness, love, care and support. Thus God first forgives humanity, dwells among people, and does this through caring and supportive actions of Jesus which advanced not only the model of empowered partnerships but also ensured freedom for partners (cf. Luke 4:18-24).

Ruether brings another perspective with regard to empowerment in partnerships. She states that, “Christ and the Church, is represented by hierarchical, omnipotent ‘masculine’ God and a passive self-abnegating ‘feminine humanity’” (Ruether 1975:56). This is practically the reality in Church and society, the very subject that this study is grappling with. Ruether further states that “The symbolic relations between Christ and the Father, Christ and the Church, and pastor and people continue to enshrine this rigid hierarchical complementarity of male over female” (Ruether 1975:56).

In the final analysis Ruether asserts that “Jesus, however, refers to God as father in such a way to overthrow this hierarchical relationship of the ruler over the ruled” (1975:56). What this implies is that Jesus uses the term father to challenge the Jewish male chauvinism. Ruether (1975:74) elaborates further saying that, “I have suggested that Jesus was trying to reinterpret the image of the fatherhood of God, so that it could no longer be used to establish a ruling class of “fathers” who related to dependent people through the model of hierarchical relation of God to his creatures.”

Thus, from the perspective of the Triune God discussion, it can be rightly asserted that the Trinity is both the source of power and empowerment. The Triune God empowers both men and women as participants in his mission. The Trinity has both power and final authority. Hence, in as much as the Triune God is powerful and has total authority over mission, he chose to humble himself in order to empower humankind so as to let humanity participate in his mission on earth. If men have powers and authority, then they need to follow the examples of God’s reign. As God, who left his glory to dwell with humankind on earth for the sake of empowering and partnering with them, likewise men should be ready to give up some of their authority and power and stretch out to empower and partner women and the marginalised people in Church and society.

Van der Water (ed., 2011:58) asserts that “...partnership in mission, with all its uniqueness, serves to encourage, challenge and inspire each individual member to realise” the importance of each partners in mission and partnership as a paradigm for achieving successful mission. This implies that partnership contain in itself some Trinitarian liberating factors with which it advances just and rewarding relationships. Empowered partnership brings about the realisation of “what it means to be creatures of God as well as to have unconditional dignity and worth in God’s relating to them” (Claassens and Viljoen, 2012:27).

The Trinitarian dimension illustrates that God relates to men and women alike on the same level in his mission. From this perspective it needs to be affirmed that the Trinitarian model encourage men to relate to women in the manner that they affirm their dignity. Thus God does not only come to dwell with his people, but also empowers men and women alike to join him in his mission. This is a significant point. Empowering partnerships deriving from the view of an empowering Triune God sets men and women to be equal participants in mission. Thus the Trinitarian dimension envisions the freedom of all members to participate in mission with dignity, free of gender or racial prejudice.

Through this discussion, it is evident therefore that there is a problem regarding power and its exercise in partnership between men and women in both Church and society. This indicates that there is need to spell out more deeply the theological concept of the Trinity as a model of missional empowered partnerships. The Trinitarian model illustrates the critical dimension where God’s humility through the act of *incarnation* or the *kenosis* is an example for the development of true and mutually empowered partnerships. Thus from a Trinitarian perspective, God with all his dignity, power and authority, partnered with his people, both men and women empowering them to take responsibility to build and take care of his kingdom together without gender domination. The Trinitarian model of empowerment and partnership does not entrench gender roles and inequality between men and women rather Trinitarian model crosses foreign traditions and cultural influences to empower men and women towards equal participation.

2.14. The religious and cultural influence of “Gender” on empowerment and partnership

Dijk and Athalya (1994:12) define gender as “the social construction and representation of differences between the sexes.” According to Bradley, (2007:15) “gender refers to the socio-cultural aspects of being a man or woman – that is how society sets the rules for masculinity and femininity—while sex refers to ‘the base of biological sex differences (“male” and “female”).” Although gender and sex are discussed together, they are not one and the same thing. Franklin (2012:1) asserts that “sex is biologically given and is universal in nature, while gender is historically and culturally variable.

Culture and religion have lasting impact on relationships between women and men in Church and society. According to Klingorova (2015:2)⁸ “the status of women in society is an outcome of the interpretation of religious texts and of the cultural and institutional set-up of religious communities.” Thus the role of religion is obviously complex and it varies across space and time but at the same time, gender as a social construct remain universal across space and across time.

“While gender is universal, it is always culturally expressed” (Cartledge & Cheetham, 2011:13). This means that whereas women and men are differentiated by sex at birth into the categories of male and female, although universally recognised, are differently perceived across cultures. “The fact that gender roles and relations are worked out differently across cultures is a motivating factor in leading women [and men] to question the roles and status ascribed to them in their traditional culture and to envision new ways of being and behaving” (Cartledge and Cheetham 2011:13)

While society differentiate human beings at birth, “It is only religion which embraces and grants an equal place for every member of humanity, whether he [or she] is an idiot or philosopher, slave or student, beggar or ruler, [woman or man]” Mbiti (1969:269). Mbiti asserts that religion “provides a common denominator for all in origin, experience and destiny... [and] contains the area and tools for everyone to search for and fathom the depths of his [or her] being” Mbiti (1969:269).

If religion really embraces and grants an equal place of humanity, where one is an idiot or philosopher, beggar or ruler, woman or man, what of these dualistic choices has the Church and society opted to be identified with? Mbiti’s description of what religion is capable of doing to humanity, is probably what develops “the cultural and theological constructs of femininity and masculinity that are dualistic heterosexist, and essentialist as ideological obfuscations of the multiplicative structures of patriarchal domination” in Church and society (Schüssler, 1993:10).

Mbiti’s argument about religion can also be challenged by Nussbaum who states that “Secular feminist tends to view religion itself as irredeemably patriarchal, and a powerful ally of women’s oppression throughout the ages” (2001:175). In fact, religion gives freedom to only “a small number of religious leaders limitless license to perpetuate human misery, to inhibit the religious freedom of individuals and to put the law around” (Nussbaum 2001:240). Nussbaum further argues that the “human power of choice and sociability are frequently thwarted... [and] deformed by fear and hierarch” (2001 :298).

⁸ www.religion-landscape.cz/images/pdf Accessed 12/2/2017 in Stellenbosch South Africa.

Thus religion and culture influence gender roles based on sexuality considering women as weaker partners in relationships between men and women.

2.15. Gender and woman's sexuality — the “weak vessel” or “forgotten partner”⁹

There seems to be continued gender based discrimination in Culture and religion. Nussbaum (2000:175) protests that religion is not unhappy to muzzle oppression of the women and doubts if religion will do “...a whole lot of good in anyone's life...” Nussbaum asserts that secular feminists are “...bound to take a negative view of religion's social role, and are unlikely even to give the free exercise of religion a high degree of respect” possibly due to its inability to provide space for inclusive scriptural hermeneutics, fair treatment to the question of gender, and sexual roles within itself and in society (Nussbaum 2000:175).

Stephen, (in Thatcher and Stuart eds., 1996:4)¹⁰ commenting on “biased hermeneutics” writes that “For many, the Bible [religious scripture] remains one the touchstones and authoritative guide for how men and women are to understand and practice their sexuality and how life together in the church and society is to be conducted.” Regarding the circular feminists' view of the Church and the Bible, Stephen (1996:4) further asserts that, “For many [feminists] the Bible has little or no authority because it belongs to so obviously a bygone age and its teaching is neither credible nor helpful...” (Stephen 1996:4). But this may not be the position of all feminist or women theologians.

Differentiating Women's Theology from Feminist Theology, Phiri (1997:151) asserts that “...Located within this tradition, we accept the normative role of the Bible in the church, critically question the conservative use of the ‘Scripture Principle’ to reinforce patriarchy and clericalism. Through this assertion Phiri sets a mark between women theologians and feminists. She affirms that in Women's Theology, the Bible is the indispensable resource for tasks as women theologians in Africa.

Concerning the place of Scripture—Bible in Women's Theology, Sarojini and Phiri (2006:5) asserts that Oduyoye (1990) Musimbi (1995), Okule (1993) and Dube (1996) all share the same position - that while “the key issue, is of course, that like [their] feminist and womanist sisters, [their] work is framed by an ideology and concern for liberation of women, and yet [they] struggle to find ways in which to name what [they] do.” They contend that they do not want to be called womanists because their experience is different from that of American women.

⁹ Part of Title to chapter 1 of Fiorenza Elizabeth Schüssler, 1993. *Disciples of Equals: A critical Feminist Ekklesiā-logy of Liberation*, Crossroad Publishing Company, New York.

¹⁰ Alexander Murray (1983) *Journal of Roman studies* 73 p.191 and Edward Gibbon, *The Decline and the Fall of Roman Empire*, chap. 15 (ed. Bury, vol. II p.36

Potgieter (in Misimbi and Njoroge, 1996:18) also comments that apart from the Church's identification with maleness, "Another category of the Church praxis that the feminist view as crucial is that of authority." She argues that "it is in this area that most of the church's problems are rooted." In other words, it is from this area that Church considers women the weaker partners. Potgieter (1996:18) is certain that "Feminist view authority in horizontal, not vertical terms." Potgieter therefore, argues that feminists are interested with empowerment rather than domination of others; and view that as an enabling gift to benefit the whole Church. To that effect Russel (1984:85-87) encourage fellow women to subvert the pyramid of authority and domination present in Church and society in "their attempt to change the paradigm of authority [by men only], due to its pervasiveness..."

The study has been using the term "scripture mindful that domination of women does not take place in Christian religion only. Gender domination and discrimination occur in scriptures and practices of all world religions. Karl, (1995:34) states that "...some Islamist women question and criticise the secondary status of women in Muslim communities, they blame men for oppressing women and limiting their activities." To clarify Karl's assertion, Sanday, (1981:36-37) adds that "According to Islamic law, "Hausa women must not hold political office; they are [not only weaker vessels, but also] legal minors and their proper place is in the home..." Sanday (1981:37) however, claims that "Before Islamization ...some Hausa women held political positions and others were rulers. They could achieve economic independence by owning farms or self-employment."

In many respects the blame for discrimination against women on the basis of gender and assignment of roles in line with sexes is attributed to the "socially acquired notions of masculinity and femininity" (Momsen, 2004:2) by which women and men are culturally identified. In view of gender inequality, Davis (eds., *et al* 1991:65) state that "...feminists have formulated theoretical framework for analysing social life using gender as focus and analytical tool, 'through which the division of social experience along gender lines tends to give men and women different conceptions of themselves, their activities and beliefs, and the world around them.'"

Although there is a rift between their two positions, Feminist theologians and Womanist theologians are united by common concerns, namely gender discrimination and assignment of roles and responsibilities, promoted by religion on basis of human sexes in society. To that effect, Pilcher and Whelehan, (2004:58) asserts, "...masculinity is not valued per se unless being performed by a biological male: hence the male body itself is imbued in our culture with the mythology of supremacy of being the human 'norm.' This mythological male supremacy, is challenged not only by Trinitarian model of empowerment and partnership, but also through the Eucharist celebration within which the

Church claims unity of partners by saying; “We who are many [men and women] are one body, for we all partake of the one bread” (so asserts the South African Anglican Prayer Book, 1989:127).

2.16. Gender stereotype and the assignment roles in religions

In the traditional society as well as in any believing groups “Religion has had a particularly detrimental effect on women worldwide. It has been used to excuse the prejudicial treatment of women, to degrade them and restrict them to endless childbearing and drudgery...roles” (Phiri 2000:87). Phiri argues that “Religiosity has perpetuated inequalities among men and has assigned women to some of the lowest and most unenviable positions in society...” In conclusion, Phiri asserts that “in the name of religion women have been downgraded, rendered subservient and relegated to the background of progress and development” (Phiri 2000:87).

Although Jewish religion has influenced the modern Church and society through its language and patriarchal background, the Bible, in both the Old Testament and New Testament, particularly the Gospel, is full of incidents that demonstrate that... Jesus’ words and actions reveal him opposing assignment of roles in line with gender. For example, Jesus enjoyed women’s resource mobilization skills as illustrated in (Luke 8:3ff). After the meeting and conversation with a Samaritan woman at the well, (John 4: 5-42) the woman went into the village witnessing as a disciple of Jesus and Christ did not stop her. In this respect, Kwame Bediako (1999:10) argues that Jesus is “someone who did not live by normal Jewish expectations and attitudes; someone who redefined not only the nature of Jewish womanhood, but also concepts of family and kin (Luke 7:36-50; Luke 8:19-21).”¹¹

Bediako (1999:10) contends that “Jesus’ attitude towards women was different from that of other Rabbis. As a Rabbi, he associated with women and was accepted in his society as a Rabbi, while “...no Jewish Rabbi would want to associate himself with women, nor even allow himself to be alone with women” (Bediako 1999:10). This implies that Jesus made women feel very comfortable in his presence. They were welcome as both participants and followers in his mission. Women felt safe with Jesus. Similarly, in the words of Bediako (1999) one would ask a question; “Do women feel safe in Church and society as Jesus would have them felt in his day?” The challenge for the Christian religion today still hangs around the way God is figured in Church and society.

Claassens and Klaas, (2013:52) affirm that: “‘Figuring God’ is an open-ended theological challenge to human to incorporate the human being as a whole (body, soul, and spirit); male and female (despite the pervasiveness of patriarchy in many societies).” To that effect Oduyoye (1997:128) is concerned

¹¹ Bediako Kwame, *Gospel and Culture: Some Insights for our time from the experience of the early Church*, *The Journal of African Christian Thought*, Vol2. No.2 December 1999 p.10

and complains: “A woman ...is taken as man’s property. Her identity derives from the man to whom she belongs, either her father or her husband.” That is to say, what a woman will do in the society is dependent on her being a woman, a child of her father, a wife of her husband or a sister of her brother. Apart from posing serious gender stereotype, figuring God in a closed-ended theological manner does not only challenge relationship between men and women but also challenges the economy of the Church and society.

2.17. Gender inequality and the economy in Church and society

Women are and attend Church services in majority. Potgieter, (in Oduyoye 1996:16-17) writes; “Women ...[thus], form the [the economic] backbone of the Church in South Africa and ...[they] comprise more than 70 per cent of the Church population, [but] are usually absent from its decision-making bodies and hierarchies...” According to Bradley (2007:95) the Church still “holds that the duty of a mature adult man is to maintain his wife and children financially. In other words, men in Church and society continue to link roles to sex which enhances inequality and oppression of women. This implies that as far as the Church is concerned, women are to be supporters in a game played by men.

For this reason, de Gruchy (in Elphick and Davenport, 1997:169) assert that “...women in ...churches remain largely in supportive roles even though they comprise the majority of church members.” To illustrate his point de Gruchy states that, “The Anglican Mothers’ Union (MU) in South Africa had close to 34000 members in 1970 ... The numbers also reflect women’s economic and financial contribution which such large numbers of the MU bring to the Church and society” (1997:169). In other words, this statement agrees with the claims that, although they do not have authority, women are essentially fundraisers in Church and society.

Speaking about the fundraising role of women, Gaitsekell asserts that: “there is much work for women to do in the Church, other than the collecting of funds” (in Elphick and Davenport, 1997:253). However, without much support and empowerment from men, women’s groups in South Africa demonstrated two contrasting styles regarding their roles in Church: “the African groups evinced an activist, evangelistic fervour, with much praying and preaching...English speaking white women [who] were, by contrast, avid fundraisers...Both groups saw themselves, as helping their local churches...and took pride in their important fundraising role...” (Gaitsekell, in Elphick and Davenport, 1997:253).

2.18. Gender, sexual roles, inequality and injustice in Church and society

According to Nussbaum, “The world community has been slow to address the problems of women, because it has lacked a consensus that sex-based inequality is an urgent issue of political justice” (2001:298-299) Nussbaum further asserts that:

other forms of hierarchy and inequality – apartheid, for example – have been deemed world outrages and have mobilised the international community. The outrages suffered every day by millions of women – hunger, domestic violence, child sexual abuse and child marriage, inequality before the law, poverty, lack of dignity and self-regard – these are not uniformly regarded as scandalous, and the international community has been slow to judge that they are human right abuses (2001:299).

From a similar view point of Nussbaum’s assertion, Kamari states that, “Women are still confronting preventive barriers for realizing their full potential, regardless of affirmative steps that have been taken internationally and nationally.”¹² Kamari further asserts that;

We are living in interesting times with high expectations set for gender equality: gender concerns are globally recognized, governments have ratified several international conventions and agreements pertaining to protection of women’s rights and gender equality and empowerment of women is agreed as a single most important goal for achieving other development goals. At the same time however, women are denied of life with justice and dignity.

In much the same way, according to the UN Women’s Annual Report 2015-2016 accessed on 25 October 2016, women are until now still “look ahead ... with excitement as [they set their] sights on the creation of a world with greater equality for generations to come.”¹³ This means that gender inequality continues to be a problem as an issue social justice:

Gender equality is a shared vision of social justice and human rights. Women’s rights are human rights and human rights are women’s rights. In addition, we call for concerted, practical measures to implement the provisions of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Beijing Declaration and Platform for Action, and to remove the root causes of gender inequality.¹⁴

¹² <http://www.empowerpoor.org/> accessed on 22/10/2016 in Stellenbosch in South Africa

¹³ <http://www.unmwomen.org/en/new> accessed on 24/10/2016 in Stellenbosch in South Africa

¹⁴ Ibid 13

Thus, if gender inequality is unchecked or unremoved, it perpetrates not only a gap in gender, but also increase levels of gender based violence and poverty. In the words of Nussbaum, when gender inequality combines with poverty the results is acute violation of women's capabilities thereby enhancing disempowerment processes at the disadvantages of both Church and society.

2.19. Gender inequality, women's capabilities and Philosophy of Umunthu/Ubuntu

"Men and women have deeply unequal roles in Sub-Saharan Africa, deeply entrenched in language and in the way men and women are moulded within our society."¹⁵ Machel states that the "African culture has to be preserved but cannot be unquestioned especially in areas where it threatens life" and brings about socio-economic capabilities of women and the marginalised of society. Machel stresses that "We have to continue to be Africans but our children must be born to live, they cannot be born to die."¹⁶ This means even in their effort to bring life into existence, women should be capable or be empowered to take this responsibility without many challenges. In other words, men should be able to ensure that women are treated with respect and dignity expected for as fellow capable human beings.

To treat everyone as a capable person requires the knowledge and practices of Ubuntu. "The word Ubuntu is Ngoni/Nguni (isiZulu) term derived from a popular axiom "Ubuntu Ngubuntu Ngabantu," which translates as a person is a person because of other persons (Tutu, 2004:25). Ubuntu can be described as an extent in African cultures to which people express compassion, reciprocity, dignity, humanity and mutuality in the interests of constructing and upholding communities with, peace, justice and mutuality (cf. Khoza, 2006:6 and Tutu, 1999:34-35). In other words, basing on its concern for and its association with reciprocity, dignity, humanity and mutuality, Ubuntu has the potential as a tool for empowerment in various gender partnerships.

The Ubuntu philosophy is common and prevalent in almost all parts of the African continent. Thus, Ubuntu/Umunthu philosophy is integrated into all aspects of the African daily life. According to Ngowi, Ubuntu is a concept shared by all tribes in Southern, Central, West and East Africa amongst people of Bantu origin. Although the Bantu languages have evolved since the concept was first formulated, "the meanings and principles of Ubuntu are the same in all these languages" (Ngowi et.al, 1999:338)

Ubuntu/Umunthu philosophy however, cannot be over glorified, it is totally not unbiased. Dr Mamphela Ramphele (2004 World Bank) however states that:

¹⁵ www.ubuntuinstitute.com/index.php/ accessed on 12/10/2016 in Stellenbosch in South Africa

¹⁶ www.ubuntuinstitute.com/index.php/gender/ accessed on 12/10/2016 in Stellenbosch in South Africa

In many rural societies of developing countries, [particularly in Africa] women carry the burden of farm labour and on-farm transport; they arrange for household energy (mostly firewood) and water...Furthermore, women, as mothers, grandmothers, wives, sisters, or daughters, often represent the first line of health care, prepare meals for the family, convey values, and provide the first role models for behaviour”.

Although Ramphela sound somehow positive, about women carrying the burden of manual unpaid labour, in most African counties, the statement illustrates the issue of inequality between men and women. The inequality, does not only become a burden but also a source of the slow growing economy of many and poverty escalation in African societies. However, one of the profound aspects of Ubuntu is in its ability to integrate Africans religious groups or organisations into communities of solidarity and mutual support. That is say, Ubuntu Philosophy has the ability to promotes gender empowerment and reduce interdependence. Ubuntu challenges paternalistic and patriarchal attitudes developed towards women in Church and in society.

2.20. Paternalism, Patriarchy and Gender inequality

2.20.1. Paternalism

The term paternalism comes from the “Latin word *pater*... which simply means father...” Chambers (2009:890). Coons and Weber (2013: 26) states that “paternalism makes reference to the welfare /interest of the person whose autonomy is being limited...” Similarly, paternalism means “government or managerial benevolent towards its citizens, employees etc. taken to the extreme of overprotectiveness and authoritarianism” (Chambers, 2009:890). Paternalism therefore, can be described as an attitude in the administration or governance of people in Church or society which takes into its account the responsibility to make and execute decisions for or on behalf of its members.

In view of making and executing decisions on behalf, of other, Kleinig (1983:19) describes paternalism as “freedom-constricting.” Thus a group of people or individuals decide to act on behalf of others without their consent or participation restricts their participation. Mill (1978:9) argues that paternalism is “the sole end for which mankind [sic] are warranted, individually or collectively, in interfering with the liberty of action of any one of their number...” Mill (1983:19) states that paternalism is practised in the light of “self-protection...” especially by men against women, the rich against the poor, adults against children or the powerful against the powerless.

Although Mill seems positive about paternalism in as far as self-protection is concerned, he challenges the practice and states that, “...the only purpose for which power can be rightfully exercised over any

member of a civilized community, against his [or her] will, is to prevent harm to other” (Mill1983:19). What this means is that in paternalism some members precisely males, or those with authority develop attitudes of controlling women. Thus, men strictly hold primary powers to make decisions over women as if they were their children.

However, Sartorius (1983:3) quotes Mill and argues in favour of paternalism asserting that, “Yet if we reject paternalism entirely, and deny that a person’s own good is over a valid ground for coercion, we seem to fly in the face of both common sense and our long established customs and laws.” To substantiate his argument Sartorius (1983:3) asserts that, “The principle of legal paternalism justifies state coercion to protect individuals from self-inflicted harm or, in its extreme version, to guide them, whether they like it or not, toward their own good.”

In light of this assertion, Sartorius (1983: ix) defines paternalism differently. According to him “[Paternalism] ...includes systems of human relationships as traditionally conceived, for example, the parent-child relationship. It characterizes the physician-patient relationship to a considerable degree” (Sartorius1983:x). What this implies is that the government for some reasons in the best interest of its citizen is allowed to exercise some kind of control and decision making for the benefit of its people. For example, some public health decisions have to be made in such a way that citizens must comply without question, just like children will do to their parents.

However, Coons and Weber do not state if paternalism does not enhance some authoritarian tendencies, and if it does not enhance attitudes of subordination. Unlike Coons and Weber, Hemsley (eds., *et al.* (005:582) asserts that paternalism “expresses an attitude of superiority” which in the end creates domination. An attitude and tendency like that in a family, in an organization or government possibly constitutes subjection of the ruled to the ruler, or of women to men. This subjection has relationship implications that according to Swai (2010:1) “reveal the separate world that women inhabit...” It is a world, according to Mark J Cartledge and Cheetham (2011:92) that asserts that “women and men are differentiated by sex at birth, in the categories of male and female.” This world view is encouraged by paternal attitudes in religious and cultural beliefs of many societies.

2.20.2 Culture, Religions and Gender inequality

Ellis (1978:23) states that “many pagan cultures were paternalistic in nature.” Ellis further asserts that “little is said about the status of women in the prehistoric and pagan eras probably because writing and reading had possibly not yet been developed” (Ellis 1978:23). Ellis points out that “women could not inherit property, and when their husbands or male relatives died they were left destitute.” (1978:23). Similarly, Seyffert (1894:375) argues that “the classical period of Greece and Rome shows evidence

of few rights for women in the modern sense of the word.” Seyffert however argues that the family was “Ruled by the absolute will of the *pater familias* (the father of the family), it was autocracy in its simplest form” (1978:375).

It is probably still not certain whether in the primordial era women were empowered and occupied positions of authority in religion and culture. In her book, *Primal Religions and the Bible*, Gillian Bediako (1997:62) compares the existence of some elements of barbarism in all primal religions in Northern Europe and the Scandinavian Region, India and Africa before modern civilization. According to Bediako ((1997:62-63), the terms “barbaric and primitive” still rings with some pejorative meaning but rather describes thee manner likely to be violent against others and mostly against women.

It possibly suggests the presences of violence¹⁷ in these primal religions. In most violent situations in religion and culture, children and women are often the victims. To state it in a different way, “religion makes an impact on individuals and society.” By implication, it means that all religions are culturally influenced and have exclusive characteristics and tendencies against women and children in terms of power and authority. Probably this is why Nussbaum, (2000:175) asserts that, religion has been a powerful ally of women’s oppression throughout the ages.

Describing Christianity as religion, Daly (in Ruether, 1998:216) asserts that: “...Christianity in particular [is]...irreformable for women... Christianity [is] deformed by ...simply ...theological ideology of ...domination of women. In order to be liberated women must reject Christianity, root and branch” (1998:216). However, to avoid throwing the baby together with bath water there is need to critically examine paternal and patriarchal elements in the Christian faith, take the foreign colonial objects out of it, convey it into kenotic (Phil 2:5-11) practical attitudes, Christianity has the ability to enhance men and women’s relationship in Church and society.

2.20.3 Western Christianity Colonialism and Gender inequality

Oduyoye and Vroom, (2003:1) assert that, “Western forms of Christianity have traditionally exercised a strong influence on churches all over the world...” These influences are noted mainly in the formulation of doctrine as well as gender roles assignment and “in the way in which the Gospels were traditionally read and understood” (Oduyoye and Vroom 2003). What this means is that “the culture of the churches has also been marked by a strong Western influence—one that has shaped its liturgies, its choice of instruments and tunes, its architecture as well as its organisation” (Oduyoye and Vroom

¹⁷ “...the roots of the concept of ‘primitive mentality’ ...There was a readiness to discern historical parallels, similarities between past and present peoples, between contemporary Indian, African and Old Testament peoples, between contemporary ‘savage’ cultures and the barbarism of Northern Europe.”

2003). The Western influence led to the development of a double culture among recipient African Christians. Oduyoye concludes saying that “That double culture leads to double oppression...[which] is the experience of all the colonised people” (Oduyoye 2001:12).

During the colonial era in Africa, the interaction between Western and African cultures greatly influenced power relations between women and men. Oduyoye, (2001:27) argues “That [the] colonisation of Africa was an invasion of African culture and is self-evident.” She further states that:

In many places it succeeded in demolishing traditional political structures...undermined the social relations...assumed that [other] cultural practices could be judged at the courts of European culture, [be]...validated or enhanced according to European norms (Oduyoye (2001:27).

Oduyoye (2001:28) asserts that “Most fundamental of this cultural re-orientation is the Western philosophy of individualism,” sharply contrasted by Ubuntu Philosophy in terms of prejudices towards other human beings especially women. However, Oden, (2007:70) states that “We can hardly find these prejudices against Africa voiced anywhere in Christian history until when we get to the nineteenth century, especially to the writings of the French Enlightenment, German idealism and British empiricism.” Oden (2007:70) argues that “It was not until Hegel, Troeltsch, Harnack, and Bauer that these prejudices and acts of individualism gradually penetrated and became so standardised that they were accepted without question by the educated Westerners—and by Western educated Africans.”

Ruether (1975:9) states that: before Westernization and Colonialism “Generally, village culture was more equalitarian in terms of sex and class relations... [women] generally took exclusive control of the political arena.” Thus gender equality and gender roles were very important issues of social justice. More importantly, Walter (1973:180-190) argues that in the precolonial Africa “some women [had] real power in the political sense, exercised either through religion or directly within the political constitutional apparatuses.”

In this regard, in an attempt to reconstruct the pre-colonial history of the *Chewa* in Central Malawi with reference to the role of *Makewana* (mother of all people) at *Msinja*, Phiri, and Ruether demonstrates that traditionally women played a leading role which was to be undermined with the advent of colonialism. The traditional role of *Makewana* was both religious and political. Such roles, like many other parts of Africa, terminated following tribal attacks in the 1870s and second with the coming of the colonial government in the 1890s, (Phiri 1997:26-28).

On a similar note Olademo (2005:1) argues that “Gender classification in Africa before the coming of colonization was characterized by mutuality and independency.” Olademo however, asserts that “the advent of colonial enterprise proffered significant implications for African people’s ethos generally and gender classification specifically” (2005:1). She states that, “the culture contact between Africa and Western civilization could be described as an exchange” (Olademo 2005:1), and the “direct product of this exchange was the distinction made between the private and public sector, which translated to the disempowerment of the African women” (Olademo 2005:1).

Walter (1973: 190) states that before the colonial cultural exchange, “In Mozambique, the widow of a Nguni king became the priestess in charge of the shrine ...and the reigning king had to consult her on all important matters.” Walter states that “In a few instances, women were actually heads of state. Among the Lovedu of Transvaal, the key figure was the Rain-Queen, combining political and religious functions” Walter (1973: 190).

Ruether (1996:135) demonstrates that with regard to religious worldview such as just highlighted “women were prominent participants who were viewed as equals in all matters concerned with shaping the future destiny of their people.” An example is cited with regard to the Shona Mwari Cult of Zimbabwe— “an area in which the Shona and the Ndebele shared a common worldview centred on *Mwari* cult at Matopos” (Ruether 1996). Through this religious shrine, Shona women exercised power and authority which permeated all the aspects of the life of their communities. Ruether (1996:135) says “Women were not just prominent priests at their shrines but they also held key political positions within the society...”

According to Elphick and Davenport (1997:92) Westernization through the mining industry impacted on power relations between men, the youth and women. Men and youth migrated to towns in pursuit of better schooling and white-collar jobs leaving poor rural economy in the care of women and children. Walter (1993:192) agrees that migration intensified “as men left their farms to seek employment elsewhere, women remained behind burdened with every task necessary for the survival of their families” in the village.

Thus women’s work, important as it might have been, became greatly inferior to [men’s work] within the new value system in colonialism.” In other words, the general paternalistic consciousness for farming needed no education and was thus women’s. This means that boys had to go to school in order to qualify for clerical jobs. Girls remained at home farming and waiting for the day the gods will send a suitable partner in marriage. In other words Christianity expressed in Western thought system, miscalculated Christ’s kenotic love for both women and men.

2.20.4 Masculinity in biblical narratives and Gender inequality

The Bible's male representative authority does not mean that men are superior over women. The question of authority based on masculine gender is as difficult as the question of an egg and the hen, which begets the other? The tensions and anxieties in the controversial debate of patriarchal tendencies in Christianity can possibly be addressed through use of Christ's *kenosis* and the incarnation story as an example of genuine relationship. Christ's examples concerning how he treated and related to women and what he said about women (Luke 8:3), tells how his behaviour surpasses all Jewish paternal and patriarchal attitudes towards women.

According to Pilcher and Whelehan, (2004:93) patriarchy literally "means rule by the male head of a social unit (a family or tribe, for example). The patriarch, typically a societal elder, has legitimate power over others in the social unit including other (especially, young) men, all women and children." Patriarchy is a noun from Medieval Latin *patriarchia* which is derived from Greek *partriakhia*. It is further stated that "patriarchal is an adjective formed from noun *patriarchy* to denote a system of society or government; rule by the eldest male of a family, tribe or community..." in which men hold the power and women are largely excluded from it.

Thus patriarchy refers to more than a socially prescribed hierarchy of sex roles. Pilcher and Whelehan (2004:93) state that the term patriarchy connotes "the whole complex of sentiments, patterns of cognition and behaviour, and the assumptions about human nature and the nature of universe that have grown out of cultures in which men have dominate women." Witz (1992:3) states that the term patriarchal "...refers to the power of the male head of household (the 'power of the father') ..." The concept of patriarchy "is now used by contemporary feminist scholars more broadly to refer to gender relations in which men are dominant and women are subordinate" (Witz 1992:3). In the material based, patriarchy enhances men's control over women's labour and power" (Hartmann 1981:12).

It is interesting to observe that, Meagher et al (1979: 2693) mentions the possibility of a female patriarch called *patriarchess*. Meagher and his colleagues assert that the *patriarchess* could be the wife of patriarch or a female patriarch, the eldest woman in a community. Meagher's position is however, supported by Rakoczy (2004:101) who asserts that in some cases women had to sacrifice themselves as martyrs in order that men like Augustine, Tertullian, Chrysostom and other would qualify them to be on equal basis with men. The discussion of a female patriarch may not be strange to some Malawians who call their aunt—the father's sister "abambo-akazi" which means a "female-father."

According to Ryrie (1998:200) some women in the Graeco-Roman world “were accorded somewhat higher respect than women of other ancient pagan societies.” Having said that, Ryrie (1998:200) however, argues that, “...it is also true that they were placed almost on the same level with the slave and were under the authority and control of their husbands both by custom and by law” (Ryrie 1998).

Stichter and Parpart, (1988:3) states that “patriarchy [is] the form of control of the wife’s labour and for her sexual fidelity,” and has left deeper marks of divisions and created gender stereotype hierarchical relationships between women and men in Church and society. Stichter and Parpart mainly reassert the subordination of this hierarchical control system to economic class relations between men and women. In other words, Stichter and Parpart’s definition of patriarchy seem to be akin to what Oduyoye (2001:12) terms “traditional sex role differentiations” intended only for the benefit and happiness of men. To this effect Oduyoye (2001:12) urges “women to object to their stratification” and states that “...No hierarchy of ‘responsibilities and respect’ is to be deemed...justifiable” in any which way, be it in religion or community.

Oduyoye (2001:12) seems to be suggesting that the one source from which men justify domination is the Bible. Oduyoye asserts that the patriarchal hierarchy in the religion of “...the Bible depicts other peoples’[Jewish] culture, and we know from African culture that not everything in culture is liberating...” Oduyoye (2001:12) then asserts that “Any interpretation of the Bible is unacceptable if it does harm to women, the vulnerable and voiceless.” Likewise, Ruether (1983:20) says that “any principle of religion ... that marginalizes one group of persons as less of full humanity diminishes us all” and in the final analysis it oppresses men and women together.

In agreement with Oduyoye, Ruether (1983:21) therefore urges all to reject “androcentrism (males as norms of humanity);” She calls women to “criticize all other forms of chauvinism...” Ruether (1983:21) argues that tolerating chauvinism has placed white Westerners as “the norm of humanity, making [Christian Jewish norms] the norm of humanity, making privileged [Western] classes the norms of humanity.” Therefore, Ruether (1983:21) appeals to the Church and society to criticize human-centrism “that is making humans the norm and crown of creation in the way that diminishes the other beings in the community of creation” (Ruether (1983:21). Ross has summarised the official position of Christianity on men and women. He asserts that, “both men and women are the Church and not one group of humanity being more Church than the other” (Ross 1996:78).

In the words of Ruether (1983:18-19), “...what does promote the full humanity of women is Holy, it does reflect true relationship to the divine, it is the true nature of things, the authentic message of redemption and the mission of a redemptive community.” Ruether (1983:19) however laments saying:

“But the meaning of this positive principle- namely, the full humanity of women- is not fully known. It has not existed in history.” In view of Ruether’s assertion, Lemmer, (2005:113) advises Church and society, stating that: “It is important that we see ourselves today, in the first place, as equal human beings in all aspects, whether we are male or female. Our humanity is primary and our maleness or femaleness secondary.”

What Ruether, (1983), Witz, and Parpart (1998), Lemmer (2005) and Oduyoye (2001) do not clearly say is whether patriarchy practiced by a woman—*patriarchess* (see 3.3.2.) would equally be as oppressive as is by men. Oduyoye, however, decries that women who pursue to rise up as *patriarchess* have to struggle so much to get to that rank in the hierarchy. She states that, “women who seek veneration as goddesses are, in the end, those who allow themselves to be sacrificed” (Oduyoye 2001:12). It is, however, possible that a woman holding too much authority and power, in a patriarchal system particularly in religion; can be paternalistic.

Thus, region has not been able to embrace and practice Christianity as is demonstrated by Christ, and Haddad in Phiri eds., et al. speaking about Southern African Christianity asserts that:

For centuries the patriarchy of the church has provided the most solely male leadership with a measure of power that enables abuse, or at least collusion in abuse of women to continue undebated. Theological justifications are all too often used to encourage women to” be faithful” to their marriage vows and thus remain in relationships that are potentially life threatening. Patriarchy continues to dominate and women’s voices are silenced as they cry out their pain
2003: 155

2.20.5. Gender inequality in present day Southern African Christianity

The South African Christianity owes much from the Westernisation and Colonization legacy in which “Man [sic] has, in fact projected himself as the subject with the authority to say who Jesus Christ is for us (men and women) yesterday, today and tomorrow...” (Grant, 1989:64). This implies that the Lordship of Jesus Christ has been translated to mean the lordship of men. Susan Rakoczy (2004:11) calls the Southern African paternal and patriarchal state of affair between men and women, *kyriarchy*—the term *Kyriarchy* coined by Schüssler (2001:211) derived from Greek Kyrios which means Lord. Thus “...Jesus Christ has been defined within the narrow parameter of male consciousness” (Grant 1989:64).

Schüssler makes her point asserting that when, “I speak of the disciples of equals I do not mean to argue for women’s access to and integration into patriarchal structures. Nor am I interested in retrieving

an essential feminine identity” (Schüssler 1993:12). She is concerned with the issues of gender equality and sexual superiority also present in the Southern African Christians’ faith. To this effect, she describes “*ekkelesia* as a discipleship of equals that can make present the *basileia*, (Church) the alternative world of justice and well-being intended by the life-giving power...in the midst of the death-dealing powers of patriarchal oppression and dehumanization” (Schüssler 1993:12).

Efforts from some South African Churches in the light of addressing paternal and patriarchal influence, as sited in the case study in Paarl in Western Cape, especially in the post-apartheid era, engages the social welfare concerned with improvement in the situations of women. Hennie Pretorius highlights the contribution by the South African Independent Churches in changing gender relationship as they provided women with a platform from which they solidary challenged men’s chauvinism (Green, 1997:). Amanda Gouws (1997) asserts that despite the Churches or religions’ involvement in social welfare, the South African society continue to assume that women are dependent upon men as breadwinners. Bowers suggests the Church has not done much through the kenotic example with which the Church was likely to develop a people-centred-Church in Southern Africa.

Thus the general view or perspective of the feminist theologians regarding hermeneutics and theological interpretation of the Bible by Christians in the South African, is possibly biased and discriminating against women. According to Schüssler, “the cultural and theological constructs of femininity and masculinity that are dualistic heterosexist, and essentialist are ideological obfuscations of the multiplicative structures of paternal and [patriarchal] domination” in the Christian South African community (Schüssler, 1993:10).

One other challenge feminist theologians grapple with is the way contextualisation is done—the literally interpretation and application of the Bible and cultural tenets. Feminist theologians therefore advocate for what Bevans, (2012:119) calls “Hermeneutics of plurality,” which considers the reader’s context, time and reality. Bevans asserts that most of what perpetrates domination in Southern Christianity today is either cultural, religious or economical “... still done by mostly men in the Western Christian tradition in the name of God or *missio-Dei*” (Bevans 2012:119).

Thus, by implication, the South African Christian experience of gender inequality has affected the country in many ways including slow economic progress, corruption and disease and envy. Above all it is possibly true to claim that:

...links are made between the unequal power relations that exist between men and women, which is a major factor in gender violence, and the vulnerability and death of women and

children through HIV [and] AIDS pandemic. The church is mostly silent on issues of gender justice, including the violence metered out to women...With regard to the abuse of patriarchal power in these issues, there is a deadly silence (Haddad in Phiri, eds., et al, 2003:149).

Haddad, declares that “The church can no longer assert to be the moral watchdog of society without challenging men to take responsibility for their sexual behavior. Issues of gender violence, HIV/AIDS, and the links between the two cannot be dealt with without addressing men’s abuse of power...in the structures of the church.” In view of men’s inability to take action, it important that women should start taking “...greater responsibility for breaking the silence of their oppression, abuse and disenfranchisement within the church” (Haddad in Phiri eds., et al 2003:155).

Haddad urges the Church to seriously consider,

... allowing South African law to take its course against the perpetrators of gender violence within its ranks, this is not enough. Morally and ethically it needs to take up the even greater challenge of changing men’s attitudes and behavior...Church theology according to the Kairos Document, maintains the status quo. For the transformation of unjust systems, the church needs to move to a prophetic theology which includes social analysis and recognizes the central theme of oppression in the Bible (Haddad in Phiri eds., et al 2003:163).

Haddad advises, “The church as a major player in civil society is not above the law. Its practices need to be consistent with... Constitution and [the] current registration. Action must be forthcoming. If not perhaps the state needs to make a bold move and call the church to accountability (2003:163).

2.21. Conclusion

In this chapter the study discussed concepts and impact such have among people. In the democratic South Africa, positions and roles in Church and society are still assigned in view of sexual roles. Thus, faith in Christianity continue to be practiced along gender lines where by women are discriminated. Like in many countries in the region, South Africa should seek “...the transformation of power relations between women and men,”¹⁸ by “addressing ... patriarchy, sexism, racism, ...and structural oppression...”¹⁹ The Church should take a leading role and set examples in fighting against paternalism through the development of empowered *kenotic* partnerships. In the next chapter the study examines how the historic, socio-economic and political landscape within which the E.C.W.A exercised its fundraising role might have impacted on its operations.

¹⁸ www.m.polity.org.za/article/wom Accessed 28/10/2016 in Stellenbosch South Africa

¹⁹ www.m.polity.org.za/article/wom Accessed 10/2/2017 in Stellenbosch in South Africa

Chapter 3: The Historical Context

Surveying the landscape within which the E.C.W.A Fundraising role took place

3.1. Introduction

In the previous chapters, the study discussed concepts and how they influence gender relationships and assignment of roles in Church and society. In this chapter, the study provides a brief description of the socio-economic, political and religious context in which the E.W.C.A and the Church at St Mary's operated.

Thus, the study therefore, seeks to discuss how the socio-economic, religious and political context of Stellenbosch influenced the fund-raising role of the English Church Women's Association (E.C.W.A). It will discuss how the context of Stellenbosch might have assisted women to develop increased self-esteem and confidence for equal participation in the mission of God or how it entrenched gender inequalities. The chapter further discusses how fundraising in the Stellenbosch context might have enabled women to redefine their position and roles and stood up against injustice and discrimination in Church and society. In other words, the chapter demonstrates how E.C.W.A's activities assisted women to express themselves as equal agents in mission.

3.2. Importance of contextual analysis

Contextual analysis is critical examination of issues surrounding and likely to influence the (text) subject matter. According to Samuel (1999: 230), a "context is always local," hence all theological formulations and organisational designs and activities are influenced by context. In view of this, Hendriks states that "all theology and all theological deliberations have a contextual nature" (Hendriks 2004:71). In other words, to understand the meaning and relevance of a text or a phenomenon— (a theoretical social occurrence), consideration should be given to its context. To that effect, Bosch (1991: 422) observes: "Interpreting a text is not only a literary exercise; it is also a social, economic and political exercise. Implicitly, one has to concede that *all* theology [or ethics, sociology, political theory, etc.] is, by its very nature, contextual."

Thus, theological, sociological, political events are all done within a specific frame work bound in time, location and context. This implies that events are subject to be influenced by specific contexts. Effective response or study to any of such events demands that proper enquiry be done on the setting of the group or parish in question. This serves as a methodology to uncover the objectives that might have necessitated and sustained its involvement. Therefore, contextual analysis deals with establishing the facts and conditions that influenced the life of that group or Parish (Hendricks 2004: 69).

Villa-Vicencio, (1988:15) states that “the...character of the different churches is shaped by the different ... contexts of which they are a part...” Thus, effective study of a group that is participating in Church mission and theology demands that proper enquiry be done on the environment which surrounds the group in question as a method to establish reasons influencing its presence. Therefore, a contextual analysis deals with establishing the group’s facts and conditions that influence its life and operations as it intends to accomplish its objectives within the missions of the Church

According to Hendriks (2004:69), “A contextual analysis is intended to be one step in a process to remedy the sickness of an ingrown church and congregation.” This implies that context save as a tool for an in-depth diagnosis of any Church group necessary for the creation of a wider picture of related factors that shape that group or Church’s life. Any group or Church group exists together with other groups or Churches in the same vicinity and affect each other in various ways. Therefore, a need exists for an empirical examination of a group’s environment together with the group’s societal, global and local demographical facts.

Contextual analysis is very important for each study because contexts differ from one to the other. Two different settings are therefore bound to have or project different, problems, world-views, cultural perception and interpretations for groups. It is probably true that even with regard to different groups’ understanding of concepts in religion, will not be the same everywhere. Consequently, the theological and sociological interpretation of various groups’ missional calling will certainly differ too.

3.3. A brief historical Context of the Cape and Stellenbosch

The early inhabitants of the Cape included the stone age Blacks around 300 AD who settled in farming areas of Eastern Cape and Natal, the nomadic hunting San people and the less nomadic cattle herders Khoikhoi people. The Khoikhoi were slightly taller and bigger than the San but both were brown and their language had some click sounds. The San and Khoikhoi were soon pushed out or killed as the European settlers established themselves in the Cape from the middle of the sixteenth century. The remnant from these two early inhabitants of Cape assimilated into Coloureds communities in the Cape and some established themselves in the Kalahari Desert in Botswana and Namibia. Before Christianity these early inhabitants had their own traditional dances, values and religious beliefs mostly depicted in rock engravings and paintings (cf. [www.http://historyofcape.com](http://historyofcape.com)).

According to J.W. Hofmeyr and Gerald J. Pillay (1994:13) Christianity at the Cape, particularly in Stellenbosch was introduced following “the arrival of General Simon van der Stel (with a Dutch Reformed Church tradition) who came to replace Jan Van Reibeeck in 1679. Stel established a new site 50 km east of Cape near Eerste River which was named after him—Stellenbosch, the bush or wood

of Stel. Hofmeyr and Pillay (1994) state that this new settlement formed part of the Dutch settlement of Cape Colony from the 16th to the 18th centuries.

According to Richard Elphick and Robert Davenport (1997:1) the “British conquest in 1795 and again in 1806 exposed South Africa, not only to a dynamic global economy, but also to an explosive proliferation of Protestant movements.” South Africa was soon filled up by newly imported Churches. These included the Anglican, Congregational, Baptist, Presbyterian, Methodist – and new missions from Britain, Germany, France, Switzerland, and the Scandinavian region.

These imported Churches in Stellenbosch, are associated with the nineteenth-century colonial expansionism of both the Dutch—Afrikaner and the British—English speaking populations. The historical, cultural and political loyalties of these Churches to their original home authority, traditions, values and beliefs set a divisive mark not only between Afrikaans and the English-speaking Churches but also among the Black African followers. The Afrikaner Churches saw their primary role to lie in maintaining Afrikaner unity, providing extensive moral and ideological support for the Afrikaner cause. In this way, both Churches “...were soon thrust into both confrontation and corporation with the colonial rulers (Villa-Vicencio 1988:18).

3.4. The early days of the English Church in Stellenbosch

According to John Hunter (1952:7) the Dutch in the Cape were captured by British forces in 1795 during the Napoleonic Wars. The British settlement briefly reverted to Dutch control in 1803 and was again occupied by British troops in 1806. Hunter (1952) states that, the presence of the Anglicans in Stellenbosch goes back to the British conquest of Cape town in 1795 and 1806. But the number of Anglicans in Stellenbosch increased mainly following forced migration to Cape town of the destitute and neglected children from the misery and crime to which they were exposed to in London. The Society for Propagation of Gospel (SPG) resolved in 1837 to make some provisions for Anglican ministrations to the destitute and these neglected children in the Cape, besides the army chaplaincy SPG already offered (1952:7-9).

Hunter (1952:8) asserts that, the Rev. J.W. Sander accepted to minister to the destitute children and with his family sailed to Cape town to take up the post. On May 22, 1838, the Rev Sander accompanied by some more 28 emigrant boys took residence as (SPG Minister) at Stellenbosch. Meanwhile there were around 20 to 30 English families at Stellenbosch, 35 children attached to learn skills from skilled men and 95 children either indentured as labourers on the farms around Stellenbosch and some Indian invalids (Hunter 1952:9). These were the people that constituted the first Anglican community in Stellenbosch under the pastoral care of the SPG resident minister the Rev. J.W. Sander.

3.5. SPG women's ministry and involvement in the early days in the Cape

The SPG, from the middle 1800s encouraged especially single women from Britain and Ireland to train and work as missionaries in their own right, rather than only as the wives of male missionaries. Thus, in 1866, the SPG established the *Ladies' Association for Promoting the Education of Females*. In 1895, this group was updated to the *Women's Mission Association for the Promotion of Female Education in the Missions of the SPG* (<http://www.oxfordtbibliographies.com/views/document>).

It is evident in the "Chronicles of the Diocese" (a form of newsletter) that among the first entourage of the SPG workers to Africa were some professional women. In the group that sailed to Cape Town in 1848 were some professional women as part of the first ministrations attempt to the Cape. Hunter states that, Miss Lucy Gray, a sister of Rev Samuel Gray (not related to Bishop Gray) was in Cape town assisting her brother. Hunter (1952:12) also reports of a remarkable women's participation in early ministerial of the Church at Stellenbosch. He states that, the Rev F Carlyon, his wife and children on the trip from England to take up their job in the Diocese of Cape town, were accompanied by a governess and a nurse.

Hunter notes that as the Rev Carlyon arrived at the Cape as the first diocesan resident minister for Stellenbosch, was accompanied by a governess, a nurse and 231 young emigrants compelled by poverty in England (Hunter 1952:12). In other words, women's involvement in ministrations of the Church and society in general, though not given much attention, started earlier on. However, the early actual financial contribution of women to the Church in Stellenbosch is noted at the arrival of the Rev Carlyon as the first Diocesan resident incumbent in 1850 when they started building the first English Church on the Braak.

3.6. Women's early financial contribution in the English Church on the Braak in Stellenbosch

It is documented in the Vestry minutes of (14t May 1850), a resolution to employ a contractor to erect the first St Mary's Church on the Braak in Stellenbosch. Among the those who contributed their money for the building of the English Church in Stellenbosch were: His Excellency the Governor of Cape Town who gave £5, Rev F and Mrs Carlyon £15, Bishop of Cape Town £20, Church Societies in England £150, Friends in England through Miss H. Carlyon and others contributed £141 and Dean of Cape town £10. It is noted by Hunter (1952:15) that clergy and bishops' wives did a lot to support various ministrations of the Church at this early stage. Interesting to see here is the amount of money contributed by Miss H Carlyon, the daughter of the first incumbent through her connections abroad. Another example is Mrs Gray, the wife of Archbishop Gray of Cape town who besides following closely her husband on his pastoral visits to Stellenbosch, wrote and updated the Chronicles and kept

diocesan financial books and events for her husband (Hunter 1952:15). The monetary contribution of women was essential not only for the building of the first Church in Stellenbosch supported the Church to meet its diocesan assessment.

It is noted in the Church Vestry²⁰ Minutes of (8th March 1860) that the Parish of St Mary had a few White farmers and the assessment given them by the Diocese then, far much outweighed their financial muscle. The number of people in the congregation at St Mary's towards the end of Rev Carlyon incumbency was still smaller. Therefore, raising of funds for the parish and for the diocesan assessment became a challenge for the smaller congregation of Stellenbosch. Beside this financial state of the parish, Rev Carlyon requested for a leave of absence and went back to England. While there he decided not to return to South Africa. During his absence and also during the two-year interregnum, the Principal of the Diocesan College took services at St Mary's Church in Stellenbosch the arrival of the Rev. Canon Thomas Henry in 1863.

Nothing much had changed in terms of the size and financial growth of the congregation during the leadership of the Rev. Canon Peters. However, the Rev Canon Peters encouraged local self-reliance and financial commitment. He introduced an engagement form upon which members made funds pledges or commitments. Members pledged and signed a form that read as follows:

We the undersigned promise to pay monthly to the Churchwardens of St Mary's Stellenbosch on their order and of the Clergy Sustentation Fund the sum placed opposite to our respective names – and we engage to continue paying such amounts until we withdraw our subscriptions to the Churchwardens for the time being (Vestry Minutes of 28 March 1864).

Nevertheless, growth in number and finances was noted after the arrival of The Revd. Jacob Phillip Legg in 1875. The Rev Leg introduced reforms relating to social religious, economic, stewardship, evangelism and education. During the Rev. Legg's time at St Mary's Parish in Stellenbosch, the following organisations were formed: the *English Benefit Society*, the *English Club and English Ladies of the Congregation* which, later on, became the *English Church Women's Association* (Vestry Minutes of March 1875).

²⁰ During Fr Carlyon, the parish main sources of income depended heavily on a small congregation that had difficulties in meeting diocesan assessment. Mr R Crozier (Minutes of 8th March 1860) states that: The "English congregation in Stellenbosch is very small much less than in past years, and their means very limited, there being but one English Landowner within 10 miles and even supposing the congregation to blame in the matter of contributions we regard it as decidedly unfair to punish one man [the pastor] for the faults of others [the congregation]."

During the Rev Legg's 25 years' leadership at St Mary's, a large number of people were confirmed yearly. The Church building was therefore twice enlarged in his time to accommodate the new members who were being confirmed yearly. He championed education for the Coloureds' children. It is recorded that "by 1876 there were 63 destitute coloured children in the English Church school." He was also committed to Church repairs and new construction works. There was also commitment to children's work—Sunday school (Vestry minutes of April 1876).

According to John Hunter (1952:28-29), "there is an amusing entry in the [Church] register on October 20, 1895, which reads 'Children's service (and 177 eggs!)"' According to the Vestry of (7th March 1889) the Rev Legg was also committed to expanding St Mary's Church services to (St Pauls Church Eerste River, and St Philip Chapel Lynedoch²¹ and several other areas. Hunter (1952:26-27) states that under Rev Legg, "work was begun among the Coloured Farm Labourers at Lynedoch..." Rev Legg is also famous for encouraging formation of inter-sex and unisex various Church societies.

3.7. The Subordinate position of women in Church and society

The Rev Legg tried to encourage women to take part in various activities in Church and society. To this effect, he established organisations notably, The *English Benefit Society*, the *English Club*, and the *English Ladies Association* (Vestry minutes of 9th March 1897). Whereas he encouraged women to participate, in spite of his goodwill for women, the Rev Legg operated in a scenery where patriarchy ruled. For instance, Walker (1982:1) states that, "socially, economically, legally—in all spheres of society—women occupied a distinct and subordinate position to men." Black women in reserve or traditional African societies and similarly, White women in the settlers' society, were also subordinate to men" (IDAF Research, UN Report 1981:10).

Thus, the socio-economic position of women in Church and society during and after colonialism had been inferior—housekeeping wives and mothers. Motherhood was the primary role for women. Women had and continued to raise children, care for the home and see to the needs of the family. In the traditional societies women were expected to undertake agricultural tasks as well to help feed the family. In the "settler's community, women were mainly housekeepers" (IDAF 1981:10). What this means is that men not only took all the major decisions both in Church and society at large, and within the home but also decided economically what was to be women's work and pay. This attitude of men in making decision for women as if they did not exist, suggests the presence of gross subordination of women in the colonial era.

²¹Cf. the financial report of St Mary's Church Stellenbosch for year ended Easter, 1908 (19/4/08)

Besides White men's and Black men's paternal treatment to women, other challenges that held women back in Church and society in the colonial era included, the neglect of women's greater political strands and socio-economic struggle and successes. To show the extent to which both White and Black women were assigned and confined to domestic roles alone, Callinicos (1993: 117) states that even in the "history of South African...political organization, their struggle for freedom from oppression," women are largely ignored for obvious reasons. In other words, due to women's subordination in the colonial and post-colonial Church and society, their political, socio-economic and religious success was invisible. Men were biased and focused attention mainly on White men's and less on Black men's achievements over and against women's. The reason for the 'invisibility' of women's positive contribution, in the colonial and post-colonial era, needs to be explained.

The colonial and post-colonial governments did not only separate men from women but also created a sense of mistrust and divisions between men and women in Church and in society as a whole. In other words, there was a need for the Messiah to come again specifically for the liberation of women from the patriarchy and paternal attitudes by men in the socio-economic, education, religious and cultural oppression. While women were looking forward for liberation from the men, the Church and society as a whole looked for a Messiah to save it from colonialism and apartheid.

3.8. Solidarity between White women and Black Women in Church and society in South Africa

The missionary enterprise, colonization, industrialisation and infrastructure development covered the same ground. The discovery of minerals and other natural resources enhanced movement of goods and people and influenced policies. Thus, following the industrialisation, urbanisation and the Anglo-Boer war in 1899-1902 Black rural Africa was affected and deprived of capable men and women through migration into the urban, or seeking paying jobs elsewhere (cf. Gaitskell (2009:258). The European wars, industrialisation and the enlightenment had serious "extensive implications"²² on the economy of women in Church and society. Black and White women had to organise, and encouraged themselves to address the gaps in leadership in the local Church and rural society and took economic initiatives to sustain their families while men were away (Gaitskell 2009:259).

In the colonial era, White women were by economic standards far better than Black women. But one issue united them together. Both Black women and White women suffered the consequences of paternal attitudes and patriarchy in Church and society. Despite of their suffering, there is one remarkable contribution by White women to their Black counterparts. This is the support and training White women gave to Black women in "evangelistic work, work among girls ... and work amongst

²² (cf. Liebenberg and Spies, 1993:4-25; Vila-Vicencio 1988:1, Capable men were taken away from families and).

the sick...” (Gaitskell (2009:259). These White women were also concerned with moral and social reforms, fund raising activities, prayer and worship. This strengthened women’s solidarity and also increased participation in jobs formerly considered in colonial days to be for men and boys only. To that effect, Gaitskell asserts that the “ordination of women today owes from the solidarity of the women” men and boys who had moved to the urban and industries for paid jobs.

However, in spite of positive contribution made by women during the absence of men in Church and society—when men and boys were away in the city and mines, Gaitskell (2009:259) states that:

Earlier patterns of women’s leadership are little reflected upon, neither the degree of authority and recognition accorded to British missionaries before the 1960s, nor the contribution of individual African leaders (often clergy wives) within the collective Black female response to Christianity.

Nevertheless, the contributions of individual female Black or female White leaders (often clergy wives) and their “collective response to critical socio-economic and political issues in Church and society, important though they had been [have] often not [been] acknowledged...” (Gaitskell 2009:260). And yet the same prepared a context for the formal empowerment of women, in Church and society throughout the colonial, post-colonial, apartheid and the democratic eras in South Africa.

3.9. Women’s power, justice and fundraising in the Colonial, post- colonial and Apartheid era

De Gruchy (1979:18) notes that, during the colonial era, the Church effort was “to make the churches of British origin relevant to South Africa.” In the Union Republic, the Church’s effort centred around issues of “justice, rights, and land,” and related racism to “educational, economic, and political issues” (De Gruchy 1979:13- 48). Relevance for the Church during the apartheid era meant opposing “racism and injustice...” In all these areas, women continued to play subordinate roles in Church and society. Despite their subordination, however, women continued to raise funds for the Church in their solidarity groups. They also continued raising funds for Church while they looked forward to the day of their liberation from both male chauvinism in the post-colonial and Apartheid South Africa.

Beverley Haddad in the “Journal of Anglican Studies 2016”,²³ has also pointed that some of the funds that women raised assisted them to empower other women in various Church evangelistic ministrations. Thus, in the colonial and post-colonial era, though White Missionary women to some

²³ *Journal of Anglican Studies* 2016, Vol. 14(2) pp.156–171 accessed from <https://www.cambridge.org/core> 12 February 2017 Stellenbosch

degree experienced paternalistic tendencies in their families and in the Church and society, they endeavoured to empower Black women in various ways.

Haddad (2016:157) asserts that:

African women were encouraged by the [White women] missionaries to meet weekly to pray together. They then used these meetings to prepare the young converts for domestic service by teaching them skills such as sewing, washing and laundering as they saw appropriate to an ideal Victorian home.

In other words, it was in these “Victorian” meetings that women increased their solidarity so that “By the turn of the twentieth century, African Christian women were meeting regularly together in groups that had been nurtured by female missionaries” (Haddad 2016:157).

Haddad further notes that “The prayer groups of African women, nurtured by female missionaries with a focus on the home, were established at a time when increasing industrialization was threatening family life” (2016:157). Haddad quotes, “Victorian Christianity ‘offered a contradictory package to African women: a way of escape from some of the constraints of pre-Christian society and yet a firm incorporation into the domesticity and patriarchy of Christian family life.’”²⁴ Nevertheless, “while mission education was often a servant of colonialism [legacy in Apartheid], it also worked towards offering independence for some individual young women”²⁵ mainly when community seemed to have been deserted by men.

Meanwhile, there was an increase in the male migrant labour workforce, which left millions of rural women also struggling to survive on their own and besides that women were unable to find easy access to the cities because of the pass laws. At the same time, the missionary women empowerment effort was soon met by the influx of poverty among urban African families from the 1930s to the 1960s. Haddad (2016:156) states that:

Urban women increasingly became full-time domestic servants living in the ‘white suburbs’ away from their children. In the rural areas family life was also under siege. By this stage, influx control laws were in operation...[Women] had to struggle against their family life being destroyed by the structural realities of the migrant labour system.”

This is the time when White women solidarity was crucially important.

²⁴ Haddad quoting Gaitskell, ‘Devout Domesticity?’ in *Journal of Anglican Studies* 2016, Vol. 14(2).

²⁵ Haddad, quote from Gaitskell, ‘Devout Domesticity?’ in *Journal of Anglican Studies* 2016, Vol. 14(2).

While the missionary women aimed at empowering African women, the type of education they taught (Victorian) in fact, allowed for the disempowerment of some kind. Many women trained only qualified for domestic servants for the Whites in the cities. Nevertheless, it was the support network of yet another women's group called, "manyano with their emphasis on family life that increasingly played a central role in the neo-indigenous expression of African women's Christianity" Haddad (2016:156). The work of the Mothers Union (MU) and Anglican Women's Fellowship (AWF) played various roles to uplift the plight of African Black African women.

3.10. Conclusion

In this chapter, the study discussed the context in which the E.C.W.A operated. The Colonial paternal attitude, patriarchy and the Apartheid context surrounding the Church in Stellenbosch necessitated and affected the E.C.W.A fundraising role in Stellenbosch. In the words of De Gruchy, it is clear that, the socio-economic and political issues which divided the nation (South Africa) also divided the Church. Gender sexual roles continues to divide the Church into groups of males with authority and females with less or no authority. But despite gender inequality, the Church still remains an important partner in *missio-Dei*. In other words, when God partners with his creation, men and women are empowered. They begin to listen to the cry of the earth and react positively to the concrete realities of their time and context. In Church, reciprocal partnerships make people realise that God is the one who acts in history in time and in creation as he seeks to fulfil the fullness of life for women and men and for the whole earth through justice, love, peace, and reconciliation. In the next Chapter the study seeks to discuss the formation and work of the E.C.W.A in Stellenbosch in South Africa.

Chapter 4. The Formation and Operations of the E.C.W.A at St Mary's Anglican Church on the Braak

4.1. Introduction

In the previous chapter the study discussed the context within which the ECWA was established and how that affected its fundraising role. This chapter will deliberate on the birth and the actual work of the Church Women's Association and how such assisted the Association in meeting its objectives in Stellenbosch.

4.2. The Formation of the E.C.W.A

The English Church Women's Association (E.C.W.A) was formed "...to take part in the preaching of the gospel of Christ and the development of spiritual life of the Church... [and] work for the funds of the Church ..." (E.C.W.A report 26th April 1932). According to Mrs Elizabeth Thatcher²⁶ The E.C.W.A was formed and has regarded itself as the 'housekeeper' of the Church. The Organisation has worked towards the upkeep of a number of all-important items pertaining to the Church. Mrs Thatcher asserts that, over the years the E.C.W.A has raised funds and organized the repair of Church buildings or replacement of old worn altar frontals; the making of robes for priests, choir, and servers, and also purificators, kneelers, and other Church and community useful items (E.C.W.A report 26th April 1932).

Regarding dates of its formation, it is documented in the minutes²⁷ of the E.C.W.A held at the rectory on October 13, 1952 the year of the centenary, a complaint that Mrs Brown (the wife of Rev. Brown), the Chair lady of the E.C.W.A then, said "... the Association had done valuable work for the past twenty-six years and Mrs Brown, thought that it was a pity the Association had not been mentioned in the Church History" marking the centenary of the arrival of Anglican in Stellenbosch. The twenty-six years referred to in the complaint suggests that the E.C.W.A might have been formed in 1926. This statement but contrasts sharply with the positive remarks about the E.C.W.A's fundraising event mentioned in the Vestry of 9th September 1905 by Rev William C. Merchants.

Although women had been making contribution in the spiritual and economic life of the Church from the very beginning of the Anglican Church in Stellenbosch, it was on 8th September 1875 that Rev Legg chaired a Vestry meeting which for some reasons was dominated by a large number of women than men. Present in that meeting were; Mr Crozier, the Churchwarden, Mrs Van Oudtshoorn, Mr

²⁶ Mrs Thatcher in an interview conducted on 20th October 2016 in Stellenbosch

²⁷ Quotations in chapter 4 unless stated are from the minutes of Vestry and Church Council all accessed at St Mary's Church in Stellenbosch between May 2015 and November 2016

Hunt, Mrs Strokes, Mr Bird, Mrs Hunt, Mr Stewart, Miss Johannes Crozier, Mr Morris, Miss Bird, Mrs Hunt, Miss J Hunt, Mrs MacLachlan, and Miss Stewart.

This meeting was called solely to resolve financial issues of the parish at St Mary's Anglican Church. Many women who were present in this Vestry, were those who had been and would be supporting the Church to raise funds in various ways like the Bazaars, Rummage, Dance, Dinner, Tea etc. Many of these women are those referred in previous minutes as the "English Ladies of the Congregation," the "Women Association" and later on in 1875 are associated with the "English Church Women's Association."

The financial reports of St Mary's Church indicate rummage and bazars as some of the main sources of income generated by women for the parish. Many vote of thanks to unnamed organisers are documented by various incumbents from a long time before 1945. The silence or omission in naming the organisers of Rummages and Bazaars like the omission of women in the history of St Mary's in the centenary in 1952, suggests these were carried by the Women's Association. These fund-raising activities are documented as if they were done by no body, sometimes omitted, or not given much attention which is needed. One is likely to conclude that given the chauvinism and patriarchal nature of the Church hierarchy these fundraising were the means by which women raised funds for St Mary's Church over the years.

Thus, the rummages and bazaars mentioned almost in all the fundraising history of St Mary's Church in connection with women, possibly indicate that the E.C.W.A might have been active well before 1875. But for the sake of avoiding speculation, this study recognises the ever first women dominated meeting which ran side by side with the Vestry organised by Rev Philip Legg in 1875. The claim that the Association was formerly established in 1875 is supported by the meeting of the English Ladies of the Congregation" which took place on 8th September 1875.

4.3. The E.C.W.A's Fundraising and Financial support to the Church in Colonial Era

In the Vestry of (19th June 1879) Mr Crozier submitted a statement of the receipts payments in connection with the Bazaar on 16, [---], 1878, showing a balance of £17/1/6. The Vestry therefore "Resolved that a vote of thanks be given to Mrs McLachlan for her valuable services in collecting Funds in aid of the Endowment & that the Chairman be requested to communicate this resolution to her. Proposed by Mrs Collins & seconded by Mr [no name given] that the thanks of this meeting [go] to those who readily assisted in the late Bazaar." Mrs McLachlan is a former leader of the English Ladies of the Congregation and one of the organisers of this June 19, 1878 bazaars. It is therefore possible that Mrs McLachlan represented and received the vote of thanks on behalf of the "English

Ladies of the Congregation which was at this time also interchangeably called the Women's Association or the English Church Women's Association (Vestry of 19th June 1879 at St Mary's).

Another activity for the English Ladies of the Congregation, is recorded in the (Vestry of May 1887) which states that "As the Churchwardens presented the accounts on 18th May 1887 in the Vestry, at the same time & place a meeting of the English Ladies of the Congregation was held." It was resolved in that Ladies' meeting "that Collecting Cards be employed, in [-----] the amount to liquidate the amount needed to balance the Churchwardens accounts." Besides Collecting Cards, the Association continued to raise money through bazaars, rummage, Sunday markets, budget drive and teas. The money collected from these events, besides offsetting the accounts of Churchwarden the English Ladies of the Congregation also supported various projects in society (Vestry Minutes of July 1879). Thus, the English Ladies of the Congregation, sometimes called Women's Association or interchangeably also called the English Church Women's Association, continued to make positive contribution throughout the Rev. Philip Legg's 25 years' incumbency at St Mary's Church from 1875.

Thus, in the statement of St Mary Parish accounts from Easter 1904 to Easter 1905 a contribution of £9.10.6 and £40.10. 4 is recorded by the Women's Association to the Diocese of Cape town. In the meeting held in the Rectory on Wednesday, Jan 19, 1927 at 8 pm to discuss extra expense of reconditioning the Rectory, £58 had been withdrawn from the Post Office Savings Bank Parish account, while the Women's Association had kindly collected and donated to the Church £26 for the same purpose—reconditioning the rectory (Vestry minutes accessed at St Mary archives in May 2015). It is from this Vestry that the name "Women's Association" is clearly and consistently used together with the name "English Church Women's Association" as one and the same organisation.

This suggests that consistence and use of the full name of the Women's Association did not matter to be given much attention in Vestry and Church Councils record keeping, rather it was mainly the financial contribution of the Association that mattered and often given a brief description. In the Church Council held in the Rectory on August 22nd, 1928 at 8.15 pm, estimates were received for whole of the work on organ repair for £22.5.0 and it was decided to let these estimates stand, but the Secretary was asked to write to the Woman's Association asking them "if they would raise Funds for repayment of the remainder of traveling expenses of the Rector to S. Africa – amounting to £25, as the Association had been a great help in raising Funds before..." (Council Minutes St Mary's archives, May 2015).

In the Church Council held at the Rectory on the 16th October 1930, one observes that the name "Women's Association" stably changes to "The English Church Women's Association." Like in the

previous change of the name, no reason is given here either. Thus, arising out of the minutes of 16th October 1930 was a reported that the “English Church Women’s Association” with the assistance of other parishioners had organised a dance and raised £25.17.5., for the rectory repairs. A Rummage sale had been organised by Mrs Blaxland (Clergy wife) and the sum of £10-9-10 was raised and given to the Church for the same purpose.

As their fund-raising role continued, the E.C.W.A’s major financial contribution is noted in Church Council minutes held on February 4th 1941, when the “Rector read the Archbishop’s appeal for £6600, which was required to wipe out the accumulated deficit of the Diocese of Cape town, and to enable the opening up of parish work” (Vestry minutes 4/2/1941). The Church Council decided to ask the E.C.W.A. to take part in this appeal. By asking the E.C.W.A to take part in this huge diocesan project, shows how reliable the women fundraising activities were to St Mary’s Church. While the E.C.W.A often donated funds for ministrations to support the Church, the Church also had an allocation in its budget to support groups including the E.C.W.A. This is explained in the Church Council meeting held at the Rectory on 20/1/1947 to discuss the Sustentation Fund, Mrs Rivett was asked to take lead and received, the Council’s unanimous approval of the organisation of the fund being given to the E.C.W.A. This indicates that the ECWA sometimes received support from Church.

The E.C.W.A used the Church support that the group raised for cross-cultural stewardship and evangelism to support the Church ministry to the no-white in Stellenbosch and society around. This is reflected in the Association’s minutes of 3rd June 1946 chaired by Lady Smartt when Miss Hoskyn asked “...if she were to continue paying £1-10 to support Church work at Kia Mandi—[Kayamandi]. Mrs Cluver proposed that the amount be continued. Mrs Brown suggested that portion of that money be used to buy groceries for a needy coloured woman, “who although sickly herself, had to support an invalid husband... the meeting authorised Mrs Brown to spend 5p per week until the next meeting.”²⁸ This shows how women at St Mary’s Church have continued to be fundraisers in the colonial era. The supported the Church and in solidarity also supported the less privileged sick and poor fellow women from other races.

Surprisingly there was no MU and AWF at the Stellenbosch most of the post-colonial and Apartheid era. The E.C.W.A (the oldest and unique, found only at St Mary’s in Stellenbosch) however organised and supported to some extent women of different colours together. To support this assertion, is stated in the minutes of the Church Council held in the Parish Office on February 20, 1961, that “Parish Braais were also held for the purposes of unity.” Mrs Perl said that “the E.C.W.A had suggested a

²⁸ Mrs Martin was a member of the St Mary’s, (E.C.W.A Minute Book 1945-1955 at St Mary’s archives, May 2015).

parish braai veils as a form of Thanksgiving for the Planned Giving and as a good way of getting women from the whole parish to get together.

For the same reasons of unity among various people with different background of origins, minutes of Church Council, held in the Parish office on October 12th 1961, “the churchwardens asked for further guidance in the support which should be given to the various causes to which contributions are usually made. In particular, the E.C.W.A had asked for an increased contribution to be made to the non-white Ovamboland mission.” In the same meeting grew the feeling that the non-White poorer families in the parish had great need of clothes (Council Minutes 12/10/1961 accessed at St Mary’s archives).

In view of the suggestions to support the poor and missionary work to Ovamboland, Rummage Sales had been organised and raised R108.67 and the E.C.W.A was able to send R40.00 to St Monica’s Home; R30.00 to Elizabeth Home, R10.00 to Kupugani, R20.00 to S M C (Society of Missionary Churchmen) and R5.95 to the Rector’s Discretionary Fund. Mrs Houston said that this Association helped in most of the parish activities and cited as examples the help given to Operation Kaya Mandi for the making of altar frontals and kneelers. It is documented that R135 had been raised by means of Rummage Sales for various charities to enhance unity and solidarity (Council Minutes 12/10/1961).

Thus, fundraising did not only improve the financial capability of the E.C.W.A in supporting the Church in its ministration to society but also improved on relationship among the English women and also between the English women with people of other colours. However, besides these unity and solidarity efforts, there were still some racial challenges. It is evident in the Association’s minutes of 2nd May 1955 chaired by Mrs Nicholson in the absence of Mr Bravington the Chairlady, that racial relationships might have been one of the E.C.W.A’s challenges. In that meeting, Mrs Philip reported that nothing had been done in the garden on account of the lack of labour. Mrs Nicholson said she would “...ask her husband to speak to the verger re finding help from some of the non-European members of Church.” One wonders why non-European? It is possible to note classism in this expression which was the direct product of Apartheid in an English Church garden work at St Marys.

It is documented that this garden work was formerly under the care of Mrs Philip. In the minutes of 3rd September 1951, Mrs Philip—[member of the E.C.W.A] was thanked “for the work she had been doing in the garden. Therefore, an amount of £6.0.9 was given towards the work done in the garden.” It is not known who Mrs Philip was and why she decided to stop attending the garden. But in the years after 1950, was a period when most coloureds and Black working for the Whites felt dissatisfied and began to challenge the Whites economic exploitation. Little was known at that time that the garden in

question here, will subsequently be one of the causes for serious conflict between the E.C.W.A and the Church Executive in the future (see 4.8. p.88).

Few years had passed after the garden issue, when on 8th August, 1959 the Church called for lessons from the University of Stellenbosch on unity, racism and relationships. One remarkable events that probably explains positive results of the lessons on unity was the “increased contribution by the E.C.W.A made towards the non-European mission of Ovamboland” (Vestry of October 12th 1961). This means that the E.C.W.A diversified its focus to include supporting the Church in the outskirts—mission to people of other colours in and outside Stellenbosch. This is possibly what also increased the E.C.W.A membership up to fifty-seven (57) in 1959 (E.C.W.A Register between 1945-1960 at St Mary’s).

Following the increase in membership, in the Vestry of January 29, 1964, for the first time the minutes on E.C.W.A drops an (E) in its name. This year is also marked by the birth of a new group called “Church Men’s Society” in short (C.M.S). It is recorded that “Mr James Meyer reported on the first committee meeting of C.M.S their plans to continue with ‘Discussion Groups’ on issues of unity, every Lent, once a fortnight after the evening service. They would try to get as many as possible in the parish to join in the work of CMS” It is further written that their “approach would be through engaging the existing organisations such as CWA, SCK, AYP A etc. In the minutes, Mr A Meyer suggested that the Sides-men should also be included” in the discussion groups.

The CMS indeed worked with all the groups. Thus, through its initiatives, various groups participated in the operation Kaya-Mandi. It is written in the minutes of (January 29, 1964) that some of CMS members together with the C.W.A formerly known as (E.C.W.A) raised money by distributing fruit among families at a reasonable rate in order to help raise funds to build an African Church at Paarl. It is at this stage in time that E.C.W.A dropped the (E) in its abbreviation and from that point onwards, in all subsequent reports the Association’s name is spelt the (C.W.A.) “Church Women’s Association.”

4.4. The C.W.A’s Role in the St Mary’s 1966 Stewardship Campaign

In 1966 under the incumbency of the Rev. Canon F. Findley, there was a big Christian Stewardship Campaign at St Mary Church on the Braak. The function was planned basically as a reaction to “The Plate Collections Fluctuation at St Mary’s where average weekly was R160-00 from approximately 525 families.” The Rev. F. Findley states in his letter in the Parish Bulletin, “I believe this CHRISTIAN

STEWARDSHIP CAMPAIGN WILL RESULT IN INCREASED VITALITY, increased fellowship with one another, and an increased spirit of service”²⁹

Women took part in the 1966 Stewardship Campaign. A report concerning their participation has a bold heading; “**THE LADIES’ PART IN THE CAMPAIGN.**” “The role of women in any forward movement, although sometimes unspectacular, is nevertheless, decisive. This has been true throughout all ages and particularly during the early days of Christianity for history records the deed of many devoted and honourable women whose names live on.”³⁰ The description of the women’s role in the Stewardship campaign continues:

In our own Church the measure of the help afforded by our ladies is incalculable. Time after time these helpers have been called upon and have always generously given of their time and material comforts. They have also had a profound influence in the spiritual life of the Church. The extent of the support of our womenfolk in the campaign now undertaken will do much to determine the degree of impact, and undoubtedly influence the extent of family giving. Nay woman who has seen the character –building influence of the Church in the lives of her children will have no need to be persuaded as to the necessity for adequate facilities to meet the needs of the Sunday School and other Church activities for the young.³¹

It is interesting to note that pictures of two ladies are pasted adjacent to this report as if it is them reporting. The language and tone in the report shows how patriarchy influenced Church activities and at the same time how women supported the *status quo*. In that report women are referred to as “these helpers” and mainly associated with family reproductive roles of child bearing and upbringing despite of their profound influence and importance in stewardship, evangelism, fundraising and the spiritual life of the Church.

4.5. The (E)CWA in the Apartheid and post-Apartheid days

According to Mrs Elizabeth Thatcher, “The C.W.A in the Apartheid and post-apartheid era continued to regard itself as the ‘housekeeper’ of the church, and worked towards the upkeep of a number of smaller but all-important items pertaining to the church.” The Association continued to initiate a number of fund raising projects some of which became annual events. In the Apartheid, the Association tried to bring people of various groups and races together.

²⁹ (all quotations from unpublished bulletin 1966, at St Mary’s archives).

³⁰ Stewardship Campaign unpublished bulletin 1966 St Mary’s Archives

³¹ (Stewardship Campaign unpublished bulletin 1966 St Marys Archives).

Besides fundraising for the Church at St Mary's, the C.W.A was also concerned about building and promoting relationships within and outside St Mary's Church. As part of groups empowerment and building of partnerships the C.W.A initiated a Knit-it-in Project. In this project women from the three groups met and knitted various items. The sales realised were donated to support various Church activities. The project brought the C.W.A, the Care Group and the Mother's Union together. Mrs Thatcher shares that the joint Knit-it-in project "became an opportunity for fellowship and fund-raising and the jerseys and teddies knitted before, during, and after the Knit-it-in were donated to the Child Protection Unit in Stellenbosch or to Stellenbosch Child Welfare." It is interesting to note that "In recent years the most prolific knitter of teddy bears was Kay Atkinson, who turned 96 in 2015!" (Elizabeth Thatcher in an interview 23rd November 2016).

Mrs Thatcher further states that "For 40 years Nola Houston, whose mother before her had also been a member of the C.W.A, and many other C.W.A members were responsible for the church flowers every Sunday. After Nola Houston retired, Adi Bergstedt took over as co-ordinator of the Flower Guild and on her retirement, she was replaced by Virginia Dreyer." It is also mentioned that "In recent years, Magda Haricombe, among others, has continued to make regular contributions for flowers in the church. During the time of Fr Rob Clarke, Adi Bergstedt and Elspeth Campbell were encouraged to organise an Inter-Denominational Flower festival at St Mary's. Many ladies of the parish were involved and this event was a great success in the community for a number of years" (Nov. 23, 2016).

Mrs Thatcher explains that, "Over the years C.W.A has raised funds and organized the repair or replacement of old worn altar frontals; the making of robes for priests, choir, and servers, and also pacificators, kneelers, and other items." One of the most important projects of the C.W.A over the years was "the fund-raising they were requested to undertake to pay for the major refurbishment of the Coachman's Cottage after it was acquired from the Municipality in 1968" (an interview with Mrs Thatcher, 28th Nov. 2015). The Association reached out to support projects in other congregations such as St John's, Kayamandi and St Joseph's, Vlottenburg as part of the efforts to build relationships in the Apartheid era. Thus, an English Church at the centre of Stellenbosch, the architectural city and promoter of separate development philosophy, involved in building relationships with people of other races, had serious implications to the Apartheid government.

4.6. Conflicts and Tension between Church and the Apartheid government on the Braak

According to Mr William Brandt³² following the conflict between St Mary's Church and government in 1970, the Church attendance dropped and many women and children did not attend Church

³² Group face to face discussion in Coachman Cottage conducted on 20 October 2016

regularly. This means that the fundraising role of the C.W.A was seriously affected too. According to the Rev George Hunter in his booklet named “A sense of Fear” in 2001, the political conflict between government and the English Church on the Braak in Stellenbosch increased suspicion and fear among members, so that Church gatherings attracted secret government reporters. Mr Brian Davidse³³ stated that “as the results of the tension between Apartheid government and the Rev. Robert Mercer of St Mary’s Church, it was not only St Mary’s Church members who did not trust one another anymore, rather, there was fear and discomfort in the entire municipality of Stellenbosch. Hunter also states that:

There [was] the fear of informers among staff and fellow students [at the University of Stellenbosch], and of the secret police who may misinterpret your intentions as dangerous to the state, so that you might find yourself without a passport to study overseas or have your future chances of promotion spoilt. This fear, so damaging to human personality and integrity, has been given its best chance to grow in this country... (Hunter GL., 2001:20).

The government instilled fear in the Church by attacking and expelling two Anglican Clergy. Hunter in his booklet “A Sense of Fear” describes well the reaction of B.J. Vorster, the Prime Minister. In the Apartheid government in 1970, Prime Minister Vorster reacted to the comments made by Rev. Robert Mercer an Anglican clergy at St Mary’s Anglican Church in Stellenbosch. Rev. Mercer commented on the World Council of Churches’ decision to finance freedom fighter in South Africa. Rev. Mercer of the community of Resurrection had therefore written in the Church’s bulletin that:

...Violence is evil, yes. But the S.A. way of life is an even greater evil. Faced with the choice of these two evils, we must choose the lesser. A minority of Christians are out and out pacifists, yes. But the major part of Christendom is not and never has it been. In the last world war Christians worked for bombs and bullets and bayonets for Germany. They may not be exactly parallel, but is S.A. different from Nazi Germany? Both believe in superior races and inferior races, though the S. Africans are clever enough to talk about separate freedoms. If their motive was indeed something like this, then we can’t quarrel with it. WCC may have done the wrong thing, but it has done it for the right reason. Their sin ‘if it is, is therefore less blameworthy’ (Hunter 2001:7).

Hunter quotes Vorster in parliament the next morning saying:

³³ Discussion with the Davidse family in their house at Idas Valley on 28 July 2015, Mr Davidse is a Lay Minister and one of the longest serving members of St Mary’s Church.

This support for the terrorist being anathema and totally unacceptable to the government ...[and that] the priest was in fact a Rhodesian citizen, his resident permit would be withdrawn – not only his but also that of the chaplain to the Anglican students at the University of Stellenbosch, Rev. Bernard Chamberlain CR., a British national.

Mr Brian Davidse³⁴ states that women and men joined hands in prayer and brought their resources together to defend their priest. Mr Davidse states that although women and men gathered for special prayers at that time, they feared one another and were selective in what they said about the government. The C.W.A although with fears continued to raise money to support the Church in various ministrations. According to Hunter (2001:9), in spite of the widespread protests, women vigil prayers including the plea that Rev. Chamberlain was not at all involved with the parochial Sunday Bulletin, both clergy; Rev. Robert Mercer, and Rev Chamberlain were obliged within a few weeks to leave the country.

According to Clarke (2008:193) the South African Prime Minister Mr B.J. Vorster “...claimed in 1970 that Calvinism held that the church should keep out of politics...it must never stand against the State.”³⁵ This is of course utterly different from what Calvin meant and what Calvinism teaches. However, Calvinism is critical of authoritarianism. Nevertheless, Vorster might have said this following “the support of Afrikaner churches [particularly the Moeder Kerk in Stellenbosch], which gave legitimation to the new government’s policy of apartheid claiming that it was scriptural” (Clarke 2008:193). The Prime minister might have said it in order to silence the English-speaking Churches particularly St Mary’s Church whose priests directly opposed apartheid, questioned its religiosity and integrity.

In view of the tension between St Mary’s and Apartheid government, relationship between St Mary’s Anglican Church and the Dutch Reformed Church in Stellenbosch, was generally affected. Citing what took place in the Dutch Reformed General synod, held in Pretoria in 1970, Hunter writes:

Dr J.S. Gericke, as retiring moderator of the Dutch Reformed Church, opened its General Synod in Pretoria with an address which he used to launch an attack on churchmen and other critics of South Africa who he said, had proclaimed a ‘big lie’ in that they had drawn parallel between it and Nazi Germany... (Hunter 2001:27).

In reply to Dr Gericke’s attack on Churchmen, a group of Christians in Cape Town both ministers and lay people planned to issue an open letter urging people if they were true Church goers to sign it to oppose Dr J.S. Gericke. Hunter reports that there was also support to their priest by the St Mary’s

³⁴ Mr Brian Davidse in an interview conducted at Idas Valley 28 the July 2015

³⁵ Cf. Malan’s claims with Kamuzu Banda—‘the church should not meddle in politics,’ Tengatenga (2006:81) *Church, State and Society in Malawi*.

Parish Councillors, duly elected by, and representative of, members of St Mary's Anglican who expressed their concern at the government's decision to expel their two priests (2001:13). Hunter states that Church leaders from other denominations, Professors at the University of Stellenbosch and some members of Parliament expressed their concern at the government's decision to expel Mercer and Chamberlain from South Africa but nothing could change the apartheid government's decision.

According to the *Cape Times* (cited in Hunter 2001:13) at the farewell service conducted, "many girls and women wept openly as [over 500 people] bade farewell... to Father Mercer and Father Chamberlain at St Mary's Church in Stellenbosch." Similarly, the archival pictures captured at FD Malan Airport, many women showed their support and carried posters to protest the deportation of the Rev. Mercer and the Rev. Chamberlain, and yet the government kept its decision. Among the women who were captured in the picture weeping at the airport were some renowned members of the Church Women's Association. A Sense of Fear, in as much as it may have affected the Fundraising role of women, and also marked the road map of beginning of the end of Apartheid, created mistrust and developed a suspicious character among members which subsequently led into several internal conflicts at St Mary Church.

4.7. The Church Splits at St Mary's-on-the Braak and its effect

The newspaper headline of *Weekend Argus Reporter*, of 13th September, 1983 read; "The Historic St. Mary's on Stellenbosch Braak. The Cleric Quits and Take some of the Flock." The truth in this statement is that the Rev. Peter Twycross led the split and went away with a good number of Christians from St Mary to form a new charismatic redeemed denomination. Mrs Frances Meyer³⁶ asserts a good number of members, considering that women usually make a large population of the Church, at St Mary's on the Braak followed the Rev. Twycross as he broke away.

It is recorded (see Newspaper cutting attached) that the Rev. Peter Twycross, a student Chaplain, at the University of Stellenbosch was the one behind the 12th September 1983 Church split. The split is blamed on the rise of charismatic movement which was led by the Students Chaplain. It is not indicated why the Rev. Twycross introduced charismatic worship but what is known is that at the split in 1983, Twycross went away with half the number of St Mary's membership, most of whom were women. "They formed their own denomination called the Vineyard, which the Rev Twycross was its pastor."³⁷

According to Vestry minutes of (5 June 1984) Mr R Starey stated "that the split in the Church had come as a confusing surprise for many people." He expressed concern that the parish had not been kept

³⁶ Mr Willie Meyer and his wife Mrs Frances Meyer in Cloeteville at the house on 12 August 2015

³⁷ (Mr Brian Davidse member at St Mary Stellenbosch interviewed at his home in Idas Valley on 12th August 2015).

more in touch with what was happening. He also said that in order to “prevent any further conflicts and splits in future it was important that change was seen to be occurring within the Church” (Minutes 5 June 1984). Many women left the Anglican Church following this split. By implication it meant that some of the Church’s fundraisers (women) were taken away. In attempting to address the matter Mr Starey one of the Church elders then, which the Vestry minutes does not disclose his first name, felt that “people should be open to welcoming back anybody who wished to return to St Mary’s” (Minutes of 5 June 1984 at St Mary’s Archives, accessed on 20 October 2015).

Commenting on the split, Major Philip N. Erskines³⁸ who was the Church warden then, said most of the people who left the Church were students and recent converts who were not actually traditional Anglicans. He also said there were over a thousand families in the Church at St Mary’s and those who left were just a small fraction of the whole membership of St Mary’s Church. Remarking on reasons for the split, it is stated that the Rev. Twycross started to challenge infant baptism and that he was not comfortable with the Church’s stand on homosexuality. The incumbent the Rev. Cannon Edward Arthur Goodyear 1975-1983 acknowledges in the Church minutes that there was a “wind of change” in Christianity noticed in Stellenbosch community which needed the Church’s attention.

The fact that the minutes of 5 June 1984 acknowledge that “change was seen to be occurring within the Church” indicates that the Church was aware but probably not ready to address the problems that led to the split. Discussing the split with Mr Willie Meyer and his wife Frances said, St Mary’s Anglican Church commonly known as an English Church in those days, situated in a Dutch area and influenced by what was happenings at the University of Stellenbosch, had made some quite successful inroads into becoming the Church for all races (discussion held on 11th August 2015). This implies that some of these internal conflicts were as a result of its racial tolerance in an environment that advanced segregation.

In view of the split, the Church needed to balance its evangelistic and stewardship methods to accommodate its multi-racial congregation with various backgrounds as was claimed by Major Erskines. The split however had made a deep mark on St Mary’s Church relationship issues. The minutes of Vestry which discussing the split, records an apology extended by Mr Willie Meyer—one mentioned above. He apologised “on behalf of a number of people from Cloeteville who would have liked to have been there but had thought it important to be at the service at All Saints” (Vestry Minutes 5 June 1984 accessed on 14th July 2015). All Saints is an Anglican Parish in Cloeteville, and

³⁸ Major Erskines is late (RIP), but this response is quoted in the Newspaper “Weekend Argus Reporter accesses at St Mary’s Archives on 22 August 2016”

Cloetesville is the residential area of Coloured people in Stellenbosch—mentioned in this case, likely suggests racialism as one of the causes for the split. The split challenged the CWA's effort in fundraising, evangelism and stewardship at St Mary's in Stellenbosch (see 4.6. pp83-84).

4.8. Internal conflict in English Church on the Braak: “Touching Heaven, Changing Earth”

Braak is an Afrikaans word for “fallow ground” or field. St Mary's Anglican Church is the only Church in Stellenbosch Municipality with a vast green ground by its Eastern side. The ground is used by both the city council and the Church as a park. Tourists often visit to see the Church and buy ebony curios displayed in kiosks along the southern part of the Braak. This is the ground on which Mission 2010—Alpha International conference which led to the second internal conflict at St Mary's Anglican Church took place.

According to the order of clergy succession (attached in the appendix), St Mary's Church had always been served by missionary White English clergy. This trend continued undisturbed from 1850 until the appointment of the Rev. Karl Groepe 1996-1999, the first “Coloured” priest. The appointment of the Rev. Groepe reflects on how the 1994 democratic and political change that ended apartheid in society affected the Church. However, for some social reasons,³⁹ the Rev. Groepe, as the first incumbent of St Mary's from other races did not stay long. Communications to interview the Rev. Groepe were unsuccessful. The Rev. Bob Clarke 2000-2006 was appointed the next incumbent before the Rev. Byron Samuel the next coloured incumbent (see the order of succession attached in the appendix).

The Rev. Byron Samuel soon faced by challenges in relationships between men and women in his Parish decided to organise a “Renewal Mission Team” planned to take place in June 2010. According to (Douglass and Kay (1997:117) Church renewals such as that the Rev. Samuel planned, “...involves encouraging strong and healthy working relationships among women and men in church.” Douglass and Kay assert that “If we are committed to encouraging leadership by women and men in the church, we must continually review this commitment and evaluate whether or not it is being energized by effective thought and action” (1997:117). The Rev. Samuel asserts that what he did in organising the mission team, was done in good faith and “in one way or the other, to evaluate and encourage strong and healthy working relationships at St Mary's Anglican Church” (Interview conducted 10th July 2015 at Idas Valley Parish House).

³⁹ An anonymous interviewee said Rev. Groepe's social life, went to the extent that some “High Church” believers found it too hard cope with and too much for a priest, interview, conducted on 22nd August 2015 at Idas Valley.

In that spirit, the parish of St Mary's organized Mission 2010 with the theme "Touching Heaven, Changing Earth."⁴⁰ According to one woman who opted for anonymity, "procedures, handling of finances and actual implementation of events surrounding the Mission Team, worried some members." She said the defensiveness of the incumbent and the double standards of some of the incumbent's 'good boys' nearly rocked the Church in much the same way as the 1983 Church split."

Another anonymous respondent—a member of the Church Council, said there was a "group of women and men who did not like the incumbency of a 'Coloured,' especially as the incumbent seemed to introduce successful independent economic reforms that did not rely upon a few boasting white individuals." The anonymous respondent further said, "the group that did not like the self-sufficiency and self-propagating methods of the incumbent started to accuse the priest of arrogance." The anonymous respondent further said, they accused the incumbent and his executive for the inability to account for the money C.W.A had given them to maintain the Church garden (see 4.3. p. 81). The concerned members "threatened to withdraw their support to the Church, which when they did, but had no financial regressive impact" (An interview with an anonymous, 22nd August 2015 at Coachman's Cottage).

The period between 2010 and 2014 St Mary's Church was divided between those who said the priest must go, and those who wanted the incumbent to stay. (See appendix for some of many the letters that were exchanged following the controversy at St Mary's Anglican). Bishop Merwyn E. Castle had set a committee to intervene and resolve the differences arising from the Mission Team conflict (See Pastoral Intervention Report of 25 September 2011). The situation grew worse when a veto was issued against the "duly elected Church Council in which some key individuals contending in the Mission 2010 Team were dismissed. They thought they were being targeted and they reacted strongly.

Bishop Merwyn Castle retired in 2011. Bishop Margaret Virtue took over, concluded the interventions and a reconciliation Eucharistic service was conducted on 8th November 2015. However, some men and women who were not convinced with the intervention process left the Church, or attend other nearby parishes or decided to remain at home "waiting for the time when 'father' will be posted away" (Anonymous Parishioner, interviewed 22nd August 2015).

4.9. "NOT Loved!"⁴¹

One of the Church Groups that was concerned with the way finances in the Church and also on the Mission Team was the Church Women's Association. The Association accused the rector for not

⁴⁰ Face to face interview conducted on 9th September 2016 in Cloeteville

⁴¹ Elspeth Ms Campbell raised this in an interview on 20th September 2016 at the Erskines Homestead

attending C.W.A meetings any more probably for the fact that some member of the Association took part in the Mission Team 2010 financial controversy. The C.W.A members also alleged that the rector's apologies for not attending the C.W.As monthly planning meeting coincided with his failed attempt to merge the bank account of the Association with the Parish Account.

The Association felt the rector did not like some individual members because of their direct involvement in the past controversial Mission Team 2010 and also for asking the Parish Executive to account for the money the Association had donated for flowers in the Church. (Former C.W.A members, group interview at Erskines Homestead 20 September 2016). The Rev. Samuel however, indicated that there were many causes for the unsound relationship which none of the concerned parties revealed. The Rev. Samuel said, the Association, "although it had changed its name over the years, it still operated as if it was still on the other side of the river." This expression did not mean anything at this point until one day in a separate discussion the Rev. Samuel used the similar expression to indicate how the Eerste River set a division between the White settlements from the Coloureds' in Stellenbosch Municipality. If the meaning of expressions is that, then this suggests strong claims of racism which none of the two sides; Rev. Samuel and members of the C.W.A. were able to openly point out.

However, following the conflict, according to Mrs Elspeth Campbell, the Church Women's Association "felt not loved." Mrs Campbell further states that, **"WE RECEIVED NO ACKNOWLEDGEMENT FROM EITHER THE RECTOR OR THE PARISH COUNCIL REGARDING THE DISSOLUTION OF THE CWA; NOR ANY ACKNOWLEDGEMENT OF THE DOCUMENTS MENTIONED ABOVE; NOR ANY ACKNOWLEDGEMENT FOR THE DONATION OF MONEY FOR THE FLOWERS FOR THE PATRONAL FESTIVAL AND DO NOT KNOW IF THIS DONATION WAS USED FOR THE PURPOSE FOR WHICH WE GAVE IT"** (see email appendix). Commenting on the same issue as raised by Mrs Campbell, a member who asked to remain unknown said "we thought the rector had excommunicated us" (Erskines Homestead, interview on 20th September 2016).

Among issue that some of the Association's members raised, were concerned with the rector's style of administration which they described as "arrogant." In an interview conducted on 28th September 2016, the Rev. Samuel said he had received no complaint yet as regard to his relationship with any group in the Church. Concerning his absences from meetings of the Association the Rev. said he had advised the Association several times to change their day of monthly planning meeting because it coincided with his pastoral visit day to the hospice and the group did not do that. Concerning the financial management issue, the Rev. Samuel said for obvious reasons, and that flowers were already provided by another member, the Church Executive had made a decision to use the money which had been donated by the Association to its discretion. On the matter of merging the bank accounts, the rector

said, the Diocesan policy regarding groups and organisations is that they are not supposed to hold a separate bank account. “Every group in the parish follows that policy why not the C.W.A?” (Interviews 28th September 2016 Idas Valley Parish House).

Regarding the disbandment, the Rev. Samuel said he was worried because he was not informed about the meeting and the agenda to dissolve the Association. The Rev. Samuel said this was part of the problem that the Association only informed the Parish Council its final decisions on major issues carried out without consultations. “If the incumbent before me were not telling the Association procedures and policies for some reasons, I decided to tell them the truth as part of the process to bring uniformity to all groups in the parish, not with intentions to destroy the group” (Interviews with the Rev. Samuel on 28/9/2016).

From the comments made by the Church Women’s Association and the incumbent, several issues can be raised. These had to do with the system imbedded in the Anglican Church tradition with strong paternal attitudes and patriarchy. This tradition emphasises on male power and control. On the other hand, one finds in the issues raised above some elements of racial superiority, new economic oppression and White women’s power in the Church. This suggests that the Association might have indeed changed its name from the English Church Women’s Association to Church Women’s Association for inclusive reasons but still displayed the English exclusive behaviour.

Thus, from the challenges raised up in the discussion above, it is possible to project how the Church is likely to struggle in its efforts in enhancing partnership and equal participation between men and women. This struggle will increase much especially among groups that are unisex—all women or all men groups and also among groups that are established based on geographical origins, tribes and races. Besides these challenges unisex groups will enhance policies of separate development or programs isolation between men and women. Therefore, this supports claims by some individual members in Church and society that men and women are different and therefore should form different groups and be assigned different roles in Church and society.

4.9.1. Why should the Church consider Reinstating the Association?

The Church has to put in practice genuine partnership and reconciliation as demonstrated by God to his Church and the world (see 2.13. p.47 and also Phil 2:7-11). Above all considering the good progress and contributions in many areas the Association has made over the years. Mrs Thatcher mentions that the C.W.A from 2001 made a number of financial contribution to the Church. In 2002 the C.W.A provided the “funeral pall and a fireproof safe purchased for the safekeeping of all the old historic records...” Another remarkable achievement was when a “parishioner, Chris Peel, sourced a beautiful

antique chair for the bishop which the C.W.A had reupholstered before presenting it to the newly Bishop of the new Diocese of False Bay Merwyn Castle in 2007,” see attachment in the appendix (face to face interview with Mrs E Thatcher/ 20th Oct. 2016).

Elsbeth Campbell 2000-2006 was the C.W.A chairlady who served the last White clergy—Rev. Rob Clarke who was succeeded by the Rev. Samuel Byron a Coloured clergy. During Elspeth’s time as C.W.A chairlady, in 2001 a “large donation of R9000 was made towards the upgrade of the garden after the new steel fence had been erected. Barbara Dinham, was involved in the committee planning the new garden as were many other parishioners; later Virginia Malmnas continued to take an interest in and to be involved in the upkeep and maintenance of it until February 2012 when the Parish Council advised that they wished to take over the garden responsibility (p16 in Anniversary report of C.W.A for the 160 Church 1852-2012). The CWA however, continued to financially support the garden work.

4.9.2. The Table summary of the CWA in the post-apartheid era

Year	Amount Collected	Event supported
2001	R2631	Purchased the Church Keyboard
2002	Not held	
2003	R2001	R1200 used for flowers and bench for Church garden
2004	R1880,	R1200 for Church flowers and Church books repairs
2005	R3618	Was donated to Rose window Fund
2006	R2782	R1500 was used for Altar frontal (Purple) and book repairs
2007	R3000	R1200 for Bishop’s chair and book repairs
2008	R4050	Used for St Mary’s Youth Ministry and Sunday school
2009	R6305	Vestment and Altar frontal in new Diocesan design
2010	R4430	Kitchen upgrade at Coachman’s Cottage—double sink
2011	R4400	Kitchen upgrade—hydroboil etc.
2012	R5300	St Mary’s Trust
Total	R40397	

Table 1. Data generated from information on p17 of CWA report on the 160-anniversary compiled by Elspeth Campbell, accessed at St Mary’s archives 26th May 2015

4.9.3. C.W.A and Mother Union Knit in Project

Year	Amount Collected	Event supported
2001	R3467	Used for St Mary's Church fence
2002	R2866	Child Welfare and St Mary's garden plants
2003	R2213	Used for St Mary's Soup kitchen
2004	R2520	R1520 used for child welfare R1000 for SAP trauma Unit
2005	R2800	Donated to KUYASA Centre in Kayamandi
2006	R2270	Donated to Hospice and St Mary's Feeding Scheme
2007	R2770	Used for Prochorus and St Mary's Feeding scheme
2008	R4008	Spent on Child welfare R1400, St Mary's community Project R2600
2009	R3669	Voedingsaksie, Youth outreach and Stellenbosch night shelter
2010	R4027	2 wheel chairs, Huis Ebenhaeser, St Mary's Church, Walker and other items for Care Group
2011	R2900	St Mary to assist the Elderly and disabled parishioners
2012	Nothing took place	
Total	R33510	

Table 2. Data generated from information on page 17 of C.W.A report on the 160-anniversary compiled by Elspeth Campbell, accessed at St Mary's archives 26th May 2015

C.W.A as one of the oldest groups in the Anglican Church in Southern Africa, has also worked together with Care Group for many years. Mrs Min Dhelminie has been the longest member of the Care Group who has enjoyed over 40 years of relationship between the two groups. Mrs Fiona Erskines has been one of the helpful supporter of Care Group.

4.10. Conclusion

In this chapter, the study deliberated on the formation and actual work done by the E.C.W.A in its life at St Mary's Anglican in Stellenbosch since 1850 to 2015. The formation, activities and some relationship issues surrounding the E.C.W.A have been discussed in details. It has been specified in the discussion that over the years, the E.C.W.A has been involved in supporting the Church in its ministrations through fund raising, stewardship and evangelism. In the discussion, the Church and government relationship, the Church split all these as some of the obstacle which directly affected the fundraising and evangelism role of the E.C.W.A. In the next chapter, the study intends to present the data collected in the Case Study.

Chapter 5. Methodologies and Research Data

5.1. Introduction

This chapter seeks to present data collected in the research. This empirical study (Qualitative quantitative research) was conducted to establish an extent, to which women's fund raising role enabled them to participate equally among themselves and between them and men as equal agents in mission. The main purpose of the research was to investigate as whether the Church at St Mary's Anglican in Stellenbosch provided space for women to take full part in the transmission of the gospel. And or, if the ECWA being an all women' organisation by membership, its fundraising role did not help it entrench the gender roles already existent in Church and society. The rational was to help the Church and society to cultivate, promote and maximise the use of various talents and skills present among men and women for the benefits of the fast ascendant Christian faith in Southern Africa.

Several methods were used for collecting data and these included the use of a face to face self-administered questionnaire, focus group, individual interviews and others. Besides these methods, the researcher had lived among the parishioners of St Mary's, for over one and a half years. But main data collection was done in two stages and in two months, from 5th to 26th August and from 12th to 20th September 2016. The research targeted Church Council members, Group Leaders and individual men and women. Fifty-five (55) women and thirty men participated in the research altogether, all participants consented and a good number of them requested anonymity.

5.1.1. Question 1

Would you explain to me when and why was the E.C.W.A formed?

Fifteen people were selected for this question, 9 women and 6 men and their responses were as follows:

<u>Year of formation</u>	<u>No. of resp.</u>	<u>Reason</u>	<u>Percentage</u>
1926	1	Fundraise for Church	6.66%
1905	1	Pray, support poor	6.66%
We did not know the group was E.C.W.A	10	Collected funds	66.6%
1852 as Church was established	3	Buy church items	20%

The response given by the majority of respondents to question indicated that there was no person surviving and no record present in the knowledge of people concerning the dates when the E.C.W.A or C.W.A was formed. Therefore, information regarding the birth, name and activities of the E.C.W.A had to come from other sources such as archival records found at St Mary's Church in Stellenbosch.

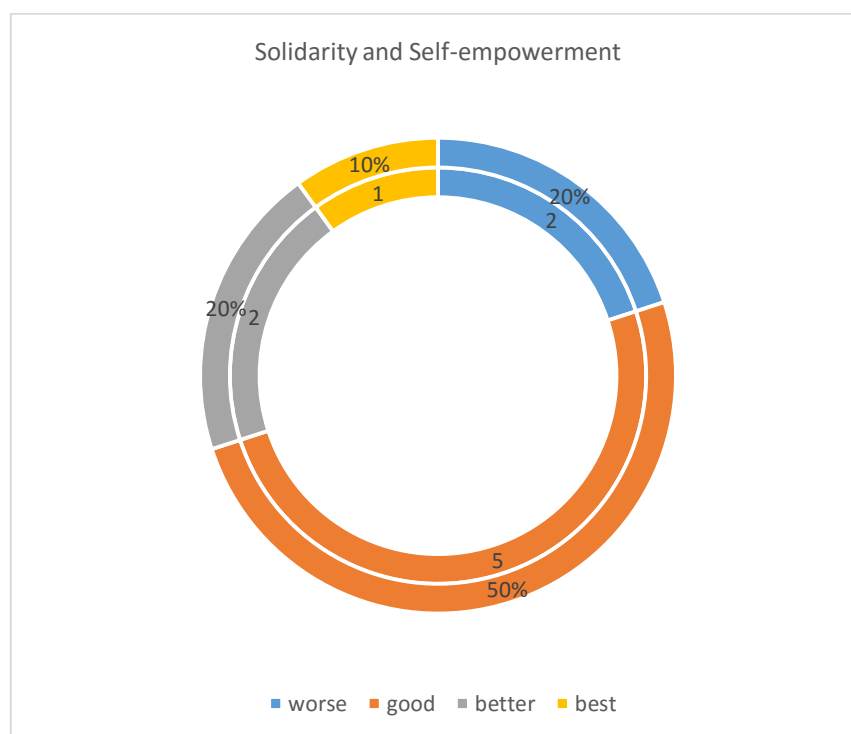
5.1.2. Question 2

How would you describe by rating, the level of relationship development and empowerment between the E.C.W.A and other individual women or women groups at St Mary's Anglican Church given the scale; one to four and where:

- (1) is worse,
- (2) is good,
- (3) is better,
- (4) is best

This question was asked to ascertain women's solidarity and whether the E.C.W.A's relationship to other women might have empowered them together towards being equal partners with both men and other women of colours in Church and society. It intends to address objective **1.7.2.**; Main question **1.10.** and Sub-questions in **1.11.**

Fig 3 Graphic response to question one, outer circle is %, inner circle No. of respondents out of 10



The result indicates 50% of empowered relationships, but in minutes both of Vestry and the E.C.W.A's over the years' relationships have not been very good. Other women groups worked together with male leadership and others exclude themselves from leaders of women's groups. The E.C.W.A has been working with men and other groups, but there was no time as to when the Association had attempted to deliberately open its membership to either black women or Black and White men.

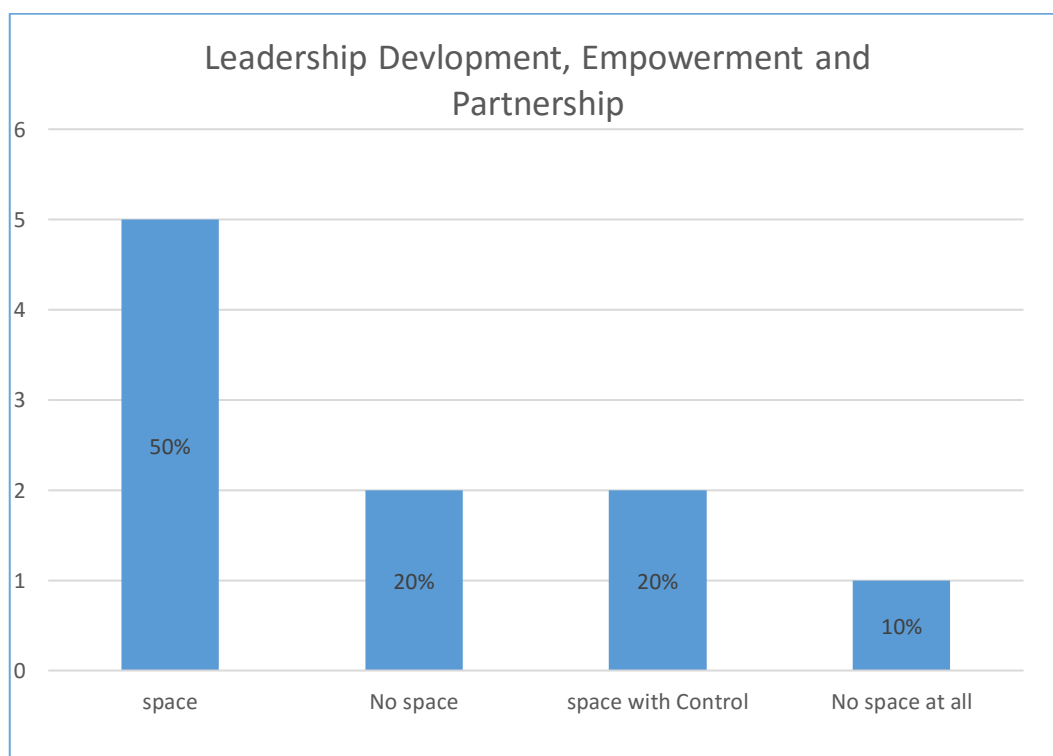
5.1.3. Question 3

Is the (E)C.W.A and other women's groups through their fundraising skills given enough space to express their leadership potentials in the Anglican Church at St Mary's?

- (1) No space at all
- (2) No space
- (3) Space with control
- (4) Enough Space

The question intends to determine if the male leadership of the Church at St Mary's empowered women towards becoming economically independent, develop authority and accountability, decision makers as equal partners and agents of mission in Church and society. The question attempts to achieve objective **1.7.3** and sub-questions **1.11**.

Fig. 4 Graphic Response for question 2; Vertical Numbers are Respondents out of 10



It is interesting to note how gender discrimination has been entrenched and idealised as a norm in the Church. The results in the chart give the impression that women were given space to exercise leadership skills in Church and society. The reality on ground was that women in unisex solidarity groups had enough space to exercise leadership within their groups than in Church and society. See **1.9**. how women following the hierarchy of the Church have internalised and normalised segregation.

5.1.4. Question 4

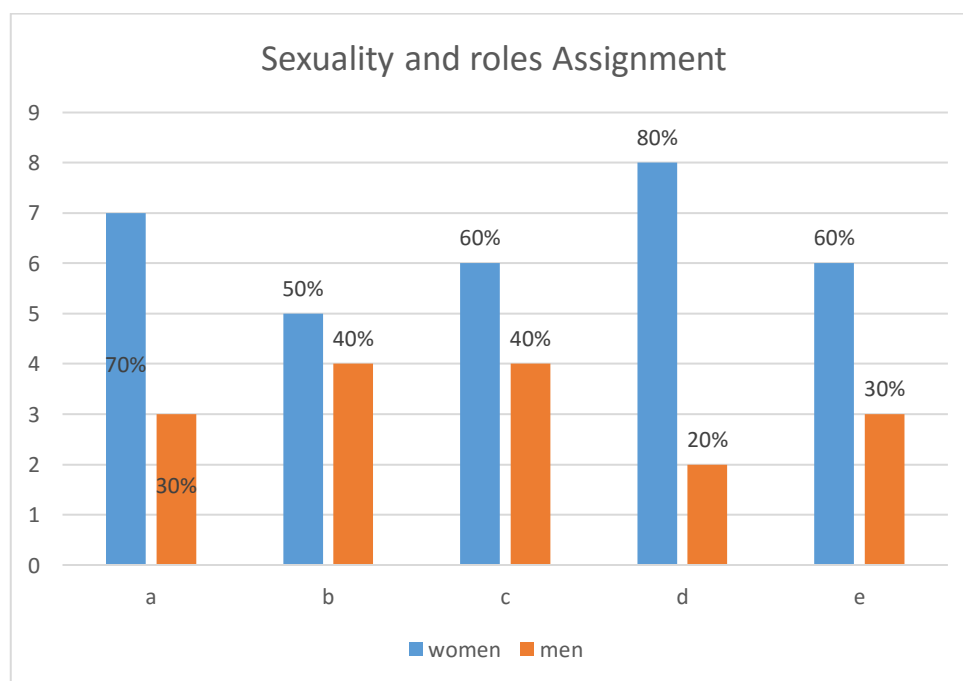
What is the level of participation between men and women in the following activities?

- | | | | | |
|------------------------------------------------------|-----|-----|-----|-----|
| (a) Church cleaning, decorations, Prayer and Worship | (1) | (2) | (3) | (4) |
| (b) Christian witness in the community | (1) | (2) | (3) | (4) |
| (c) Raising of funds for the Parish | (1) | (2) | (3) | (4) |
| (d) Caring for the sick and the aged | (1) | (2) | (3) | (4) |
| (e) Welcoming newcomers | (1) | (2) | (3) | (4) |

This question seeks to learn how sexuality determines roles assignment between men and women in Church and society and tends to objective **1.7.1**.

Fig. 5

Graphic Response for question 3



Thus women dominate participation in all the Church activities, sacramental and pastoral work including witnessing in the community and yet their sexuality becomes an only issue preventing them from taking part in decision making and sometimes in other dioceses in ordained ranks.

5.1.5. Question 5

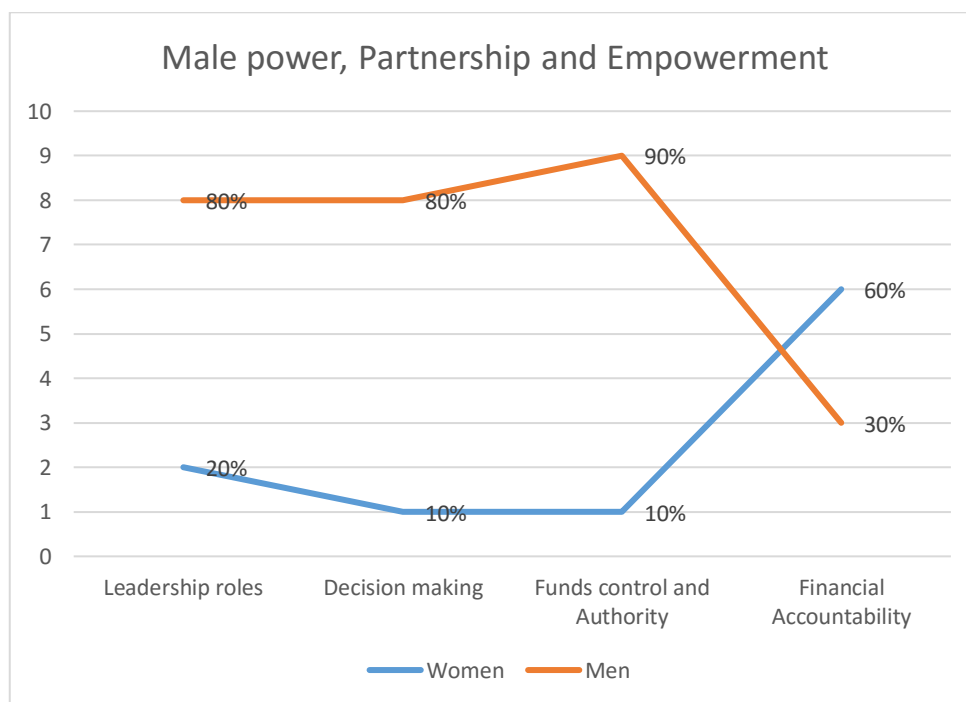
In view of women's raising of most of the Church money, how would you rate the level of partnership and participation between men and women in the following:

(a) High Church leadership positions	(1)	(2)	(3)	(4)
(b) Decision making	(1)	(2)	(3)	(4)
(c) Funds control and authority in usage	(1)	(2)	(3)	(4)
(d) Financial accountability	(1)	(2)	(3)	(4)

This question is asked to establish if the E.C.W.A's activities empowered women and gave them a way to partner with the rest of the congregation in mission, or whether and to what extent it entrenched existing ecclesiastical gendered roles and gender inequality in the Church and society. It attempts objectives **1.7.3;** **1.7.4.** and Sub-questions **1.11.**

Fig. 6

Graphic response to question 4



From the graph one can possibly deduce that women attend Church activities in large numbers than men. Women exercise very little authority and control over funds they collect. Although women do not have authority and control over funds, they are good fundraisers and are transparent and accountable than men.

5.1.6. Question 6

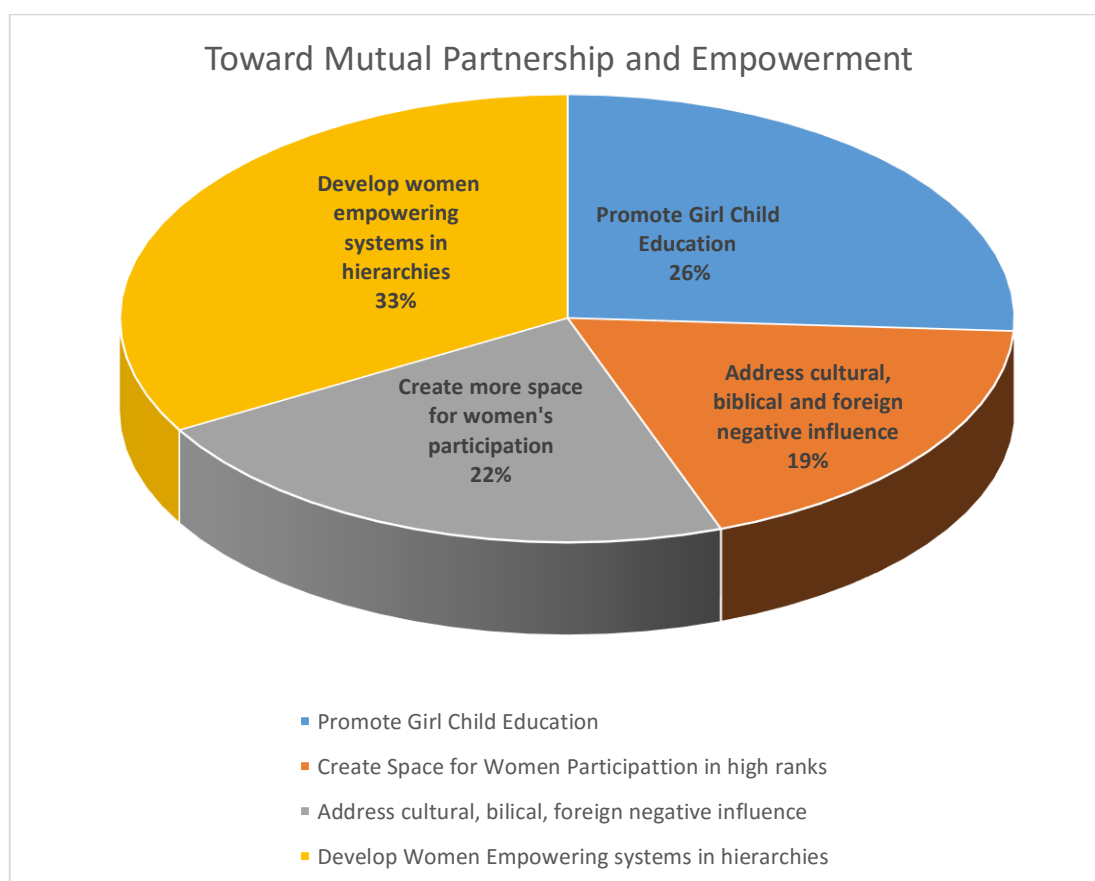
What do you think is the best way to encourage women to become more involved in the Church leadership?

- | | | | | |
|------------------------------------------------------------|-----|-----|-----|-----|
| (a) Promote Girl Child Education | (1) | (2) | (3) | (4) |
| (b) Create space for women participation in high ranks | (1) | (2) | (3) | (4) |
| (c) Address cultural, biblical, foreign negative influence | (1) | (2) | (3) | (4) |
| (d) Develop women empowering systems in hierarchies | (1) | (2) | (3) | (4) |

This question was asked in order to determine whether the Church leadership was prepared for change in its system and if so how did the leadership strategize for the change? It is intended to address objective **1.7.4**.

Fig. 7

Towards change in **partnership** and empowerment



Men and women have different opinions regarding the means through which empowerment could best be carried in Church and society. No segment out of the four on the question really reached 50%. Thus, in the graph, following the response given to the question, empowerment of women remains an outstanding issue for the Church to address. The Church and society has to find ways and areas of empowerment which needed to be addressed efficiently and swiftly for its own better.

5.2. Focus Group Interview with the Care Group (C.G)

The C.W.A had been working with other groups of women and men, especially in reaching out to the poor and the needy in Church and society. One of such groups that worked with the C.W.A is called the Care Group (C.G). This group is mainly comprised of Church Lay Ministers both men and women. Their main duty is to provide care and support to the needy and to serve the sick and the elderly of the Church with Holy Communion.

Although the Care Group comprises men and women, the researcher observed that, for the whole two-year period that he worked with the Care Group men did not participate fully. The male Lay Ministers were mainly concerned with other duties such as the distribution of Holy Communion and visiting of the sick. Men did not attend the planning and implementation of care giving especially when the group is distributing material items such as food and other groceries to the needy. Thus no male member of the Care Group was willing to take part in the focus group interviews.

5.3. Focus Group Interviews Coding

Target group: St Mary's Care Group, Number of people present 8

Date of Interview: 20 August 2016

Place: Cloetesville, 183 Long Street House,

Names of Participants: All asked not to be named and not to be recorded

Formation and name of the E.C.W.A

When and why was E.C.W.A formed?

5.3.1. Question 1

Table 3

Question	Response	No. Agree	No. Disagree
a. Why was the ECWA formed?	• To support Church in fund raising	All 8	0
	• To help poor people	8	0
	• To pray for each other and Church	8	0
	• To take care of the Church and maintenance	8	0
	• To reach out to the community with God's words and support	8	0

b. When was the ECWA formed?	• Middle of 1800s, may be as old as the Church	6	0
	• Perhaps in 1927	1/8	6/8
	•		
	• You can find it in Church Vestry Record	5/8	0
	• We must say no one knows because none here is the member of that group	3/8	0
c. Why name it the ECWA	• Anglican Church was always known here in Stellenbosch as English Church	6/8	0
	• Until lately only English women were members, and had authority and control	8/8	0
	• People of colours were not invited or interested, or may be not considered to be members	2/8	3/8
	• Membership was paid for, hence not many would be interested to pay	5/8	1/8
	• Apartheid divided people into various groups of colours even in Church	8/8	0
d. Why is the name now the CWA?	• Mrs Eerskens or Kay are some of the eldest members who can probably answer why change of the name	1/8	1/8
	• Perhaps because everyone needed to be included	2/8	
	• The Anglican Church opposed apartheid strongly and it would seem unfaithful to maintain the name ECWA	7/8	0
	• May be because Objectives changed and joining the group was free—no membership fee.	5/8	1/8

The questions in this table are intended to address objective 1.7.2

5.3.2. Question 2

It is evident in Church records that the E.C.W.A played an important role in raising funds for the Church.

Table 4

Question	Response	Agree	Disagree
a. How did E.C.W.A's fundraising influence relationship between men and women over the years?	Relationship was good	6/8	0
	<ul style="list-style-type: none"> Sometimes men and women did fundraising activities together 	5/8	2/8
	<ul style="list-style-type: none"> Many men have not been often fully committed to support women's activities in various women groups 	5/8	3/8
	<ul style="list-style-type: none"> Like now, then women raised funds, men often used the funds the way they wanted 	6/8	1/8
	<ul style="list-style-type: none"> Women are needed when Church needs money but not where Church make decisions for use of the money, running Church affairs 	8/8	0
	<ul style="list-style-type: none"> Much is done by women little is acknowledge by men 	4/8	2/8
b. How did the E.C.W.A's fundraising influence relationship with the Church leadership?	Over the years we saw almost or English priests liked and encouraged the group,	7/8	0
	<ul style="list-style-type: none"> Some priest only wanted the money not only raised by ECWA rather by every women's group in the Church 	4/8	0
	<ul style="list-style-type: none"> Some priests attended the monthly women groups meetings and offered advise 	8/8	0
	<ul style="list-style-type: none"> Some priest included the Women's groups in Church outreach plans 	8/8	0
	<ul style="list-style-type: none"> Some Church elders who did not like the women's groups talked bad with priests about the various groups they did not favour 	8/8	0
	<ul style="list-style-type: none"> Some men leaders gossip like women and divided members in several women groups 	6/8	1/8
	<ul style="list-style-type: none"> Some priests hate women, but like money and like to control everything women do, Some women ruddily challenge leaders, are not transparent and personally benefit from group's money do not want men to know how money is being used 	4/8	0

The questions in table 2 are specifically asked to meet objective 1.7.3.

5.3.3. Question 3

Where there is money, there is power and most often those who raise money have authority, influence and control;

Table 5

Question	Response	No. Agree	No. Disagree
I. Did the E.C.W.A have authority, power and control over the money it raised?	To some extent yes, because they have had their own treasurer to keep their money	3/8	0
	<ul style="list-style-type: none"> • Yes because they made decisions on what to do with their money although sometimes with men's approval 	5/8	3/8
	<ul style="list-style-type: none"> • Yes, they had their own bank account to which their treasurer gave an account to every vestry or Church council 	7/8	0
II. Were men willing to work together as partners with the E.C.W.A in raising funds for Church	We do not know, but sometimes at rummage or Teas we saw some men helping	8/8	0
	<ul style="list-style-type: none"> • Many times the E.C.W.A joined with us (Care Group) or the Mother's Union and youth to raise funds for the Church or for outreaches 	4/8	0
III. Can you state any challenges found as men and men and other women who were not members of the E.C.W.A tried worked together in Church?	Some men do not patronise fully women's activities	2/8	4/8
	<ul style="list-style-type: none"> • Most men feel challenged when women's fundraising events are successful 	6/8	2/8
	<ul style="list-style-type: none"> • Some Leaders do not like women to keep money because they want to control 	8/8	0
	<ul style="list-style-type: none"> • Most Leaders want all the money in parish account and not separate account 	8/8	0

The questions here address **1.7.3** and **1.11**.

5.3.4. Question 4

The group was named the E.C.W.A, how, given its name did it relate:

Table 6

Question	Response	No. Agree	No. Disagree
I. To women's groups of different ethnicity	Formerly the group was white and the Church leadership has for long been white	8/8	0
	<ul style="list-style-type: none"> People of other races have always been the target for support 	6/8	0
II. To different women groups existing in the Church?	E.C.W.A was unique and only belonged to and found at St Mary's Anglican Church alone	5/8	1/8
	<ul style="list-style-type: none"> Has been working with all other groups and has also supported almost all groups in activities and funds 	4/8	0
III. How did you find it to be in the ECWA yourself? (for other ethnic)	This question was omitted for this group (The Care Group)	0	0

Asked to achieve objective **1.7.2.**

5.3.5. Question 5

To what extent did evangelism and the regular raising of funds by the E.C.W.A help the group meet the missions and vision of the Church at St Mary's Anglican Church in Stellenbosch?

Table 7

Question	Response	No. Agree	No. Disagree
a. Knowledge and contribution to mission of St Mary's Church	• We do not know what has been and is the mission of the Church	8/8	
	• Is it not that which is written on the entrance to the Church?	3/8	0
	• It is the duty of men and leaders to find out how much contribution women give to Church	5/8	3/8
b. Knowledge and contribution to vision of St Mary's Church	• Vision? Is it different from mission?	7/8	0
	• Do Churches have visions?	1/8	0
	• We do not know the answer perhaps ask Father Byron or the Church wardens, they may be in a position to give the right answer perhaps.	5/8	0

This addresses objective **1.7.2.**

5.4. Archival Data Development and Coding

5.4.1. Research Question 1:

Why was the formed, when and why was it named the ECWA?

Table 8

Question	Archival findings/Response	Supporting evidence
a. Why was the E.C.W.A formed?	<ul style="list-style-type: none"> Financial crisis that probably led to non-return from England of the first incumbent Rev Frederick W. Carlyon. The financial crisis is followed by a 2 year interregnum 	<ul style="list-style-type: none"> Vestry Minutes 21 May 1861 showing women's fund subscription to the parish but not named Financial report to Vestry of 6 April 1863, records another unnamed subscription by women
b. When was the E.C.W.A formed	<ul style="list-style-type: none"> Formed in September 1875 Women's Organization / English Ladies of the congregation meeting concurrently with Vestry in which the Church warden presented budget which did not balance up 	<ul style="list-style-type: none"> Vestry of September 1875 indicate a meeting of the English Ladies taking place discuss to support and balance the Warden's financial report
	<ul style="list-style-type: none"> English Ladies of the Congregation's subscription in subsequent financial reports of the same year 	<ul style="list-style-type: none"> Vestry Meeting of 8th September 1875
c. Why was it named the E.C.W.A?	<ul style="list-style-type: none"> Identity purposes St Mary's was one of the few first English speaking Church in a Dutch Afrikaans community of Stellenbosch 	<ul style="list-style-type: none"> Vestry of 8 March 1860 refers to "the English Congregation in Stellenbosch. Church Council Meeting of 12 August 1852 states that St Mary's English Church uniquely standing in the middle of a Dutch area

To address objective 1.7.2.

5.4.2. Research Question 2

It is evident in Church records that the E.C.W.A played an important role in raising funds for the Church, tell us how did this role influence women's relationship with men and the leadership of the Church?

Table 9

Question	Archival findings/Response	Supporting evidence
How E.C.W.A's fund raising role, Influenced Relationship with men and the Leadership of the Church?	<ul style="list-style-type: none"> • Church Council and Vestry Creation and endorsing an Endowment Fund Committee whose members are from the English Ladies of the Congregation: Mrs Van Oudtshroorn, Mrs Hunt, Mrs MacLachlan and Miss Stewart as committee members • English Ladies' of the congregation meeting took place at the same time with the Vestry in a different place discussing how to support the Church following previous Church warden's financial report which did not balance up. • From 1904 up to August 22nd, 1928 the Women's Association /English Ladies of the Congregation engaged in various Fund Raising Activities to support parish • Support to parish, in the repair of the Rectory and Church 	<ul style="list-style-type: none"> • Vestry meeting of 8th September 1875 • Vestry minutes of 18th May 1887 records • Vestry and Church Council Minutes Between 16th October 1930 and
	<ul style="list-style-type: none"> • Parish Council unanimously resolved to co-opt Mrs Hunter wife of the rector as a member of the Council in place of Mrs Blaxland the previous Rectors wife. • The E.C.W.A took part in the Diocesan appeal to the parish in 1941 to raise £6600, • The Rector explained that it had been suggested both by the English Church Women's Association and by Archdeacon Suggott ... church roof repairs undertaken after the meeting. 	<p>Council Meeting of 8th February 1933</p> <p>February 4th 1941</p> <p>Special Meeting December 27 1949</p>

Addresses objective 1.7.3.

5.4.3. Research Question 3:

Where there is money, there is control and most often those who raise money have the authority, power and control;

Table 10

Question	Archival findings/Response	Supporting evidence
<p>i. Did the E.C.W.A have authority power and control over the money it raised?</p> <p>ii. Were men willing to work together as partners with the E.C.W.A in raising funds for Church?</p> <p>iii. Can you state any challenges encountered as the E.C.W.A worked together with others in Church?</p>	<ul style="list-style-type: none"> • The Parish Secretary was instructed to write to the Secretary of the Women's Association, & ask how much they had collected for that purpose & when they wished to hand it over. • Mrs Hunter said that a Rummage Sale was to be held on Saturday 20th March & she hoped men and women would work together as usual to support them to raise a few pounds from that. • Various groups seem had been to working together, this is evident in Financial Statement of 1966 Clergy Pensions Fund. Together raised nearly R4,400. Thus the Mothers Union contributed R44.95, the [E]C.W.A R152.28 and the A Y P A R45.00. and R214.92 were pledge receipts from men and women following appeals made by the [E]C.W.A • Had own Treasurer, operated own well balanced accounts presented at own Annual General Meeting • Unlike other groups only C.W.A kept own accounts own money by own treasurer 	<ul style="list-style-type: none"> • Church Council Wednesday June 1st, 1927 at 8 pm • Church Council was held at the Rectory on the 16th March 1937 • Council Meeting 1966 • C.W.A Report to Vestry 27th February 2000 • Balance sheet 1st June 1949, 1950 until 2015

5.4.4. Research Question 4

The group was named the E.C.W.A, how, given its name, did it relate;

Table 11

Question	Archival findings/Response	Supporting evidence
i. To women's groups of different ethnicity ii. To different women groups existing in the Church?	<ul style="list-style-type: none"> • Mr Jimmy Allen of the English department at the University who would lead the group on Race Relations – in which subject he was particularly interested • Miss Aitkin would lead the group on the Unity of the Church – he said that this was most appropriate as her father was a Baptist minister and she had been brought up as a Baptist. • One Member from C.W.A and another from the Mother's Union should be co-opted by the Council. • Race relations approach would be through the existing organizations such as C.W.A, SCK, etc. The first time when E.C.W.A is simply referred to as C.W.A-- 	<ul style="list-style-type: none"> • Church Council Minutes of Meeting held at the Rectory on August 8, 1959 • St Mary's Church Council of January 29, 1964. • Council of January 28 1966 • Meeting held at the Rectory on August 8, 1959

5.4.5. Research Question 5

What do you think is the best way to encourage women to become more involved in the Church's leadership?

Table 12

Question	Archival findings/Response	Supporting evidence
<p>To what extent did evangelism and the regular raising of funds by the E.C.W.A help the group meet the mission and vision of the Church at St Mary's Anglican Church in Stellenbosch?</p> <p>What would you say were the main challenges the E.C.W.A faced in its operations at St Mary's Church?</p>	<ul style="list-style-type: none"> • In particular the E.C.W.A had asked for an increased contribution to be made to the Ovamboland mission. • Mr James Meyer report on the newly formed men (Society of Missionary Churchman) Their plans involved Discussion Groups comprised of all races to try to get as many as possible in the parish to join in the work of SMC. The approach would be through the existing organizations such as C.W.A, SCK, etc. • Church Women's Association help given to Operation Kaya Mandi in the making of altar frontals and kneelers • Individual members of the E.C.W.A took part in the land and toilet building project controversy • The Mission Team and the intervention process divided the parish into two campus and some E.C.W.A members took sides which escalated issues. 	<ul style="list-style-type: none"> • Church Council October 12, 1961 • St Mary's Church Council January 29, 1964. • Vestry 18 July 2011 • Pastoral Intervention Report 25th September 2011

5.5. Care Group: Grounded Theory Data Development and Coding,

Project Observed and Participated: Monthly Administration Meetings, Fundraising events and monthly packing of various charity items

Specific Area of observation and practice: Whether the events empowered women towards partnership with other women and women on one hand and on the other hand with the male leadership of the Church.

Table 13 Details of Events observed in Care Group

Date	Area under observation	Actual Event Observed and Practiced	Comments following observation	Evaluation Comment
28/01/2015 To 30/09/2016	<ul style="list-style-type: none"> Administration, power and authority Sources of Funds Control of funds Relationships with other women and men Decision making Partnerships Empowerment 	<ol style="list-style-type: none"> Monthly planning meeting in members' houses interchangeably Making appeal in pew leaflet for financial and material support Joint cakes and various items sales Joint Tea/Coffee Morning sales Purchase of additional items/groceries Packaging of items Joint distribution of items to the needy in Church and community Hospital and prison visitations Hospices weekly sandwich pack Administering Holy Communion to the sick in homes and hospices Priest attended the monthly meetings of the groups Visited the elderly and distributed Holy communion 	<ul style="list-style-type: none"> Care Group membership is by Lay ministers both men and women, but for the whole year of observation men never took part in the events except taking the Holy communion to the sick The Mothers' Union and Care Groups sometimes work together The Care Groups often works easily with the C.W.A and some members are in both groups Care Group male members not actively involved especially in care giving activities Group sometimes support needy University of Stellenbosch students with groceries 	<ul style="list-style-type: none"> The chairlady is respected in her position of authority Funds are generated from various means by individuals and collectively through various events Various Women's groups such as the Mother's Union and the C.W.A plan and work together on certain fund raising events Male members do not attend planning meetings Priest is part of, but does not often attend C.W.A planning

5.6. Mother's Union: Grounded Theory Data Development and Coding

Project Observed and Participated: Monthly planning meetings, Fundraising activities, Pastoral, Worship and Prayers

Specific Area of observation and practice: Whether the events empowered women towards partnership with other women and women on one hand and on the other hand with the male leadership of the Church.

Table 14 Details of Events observed in Mother's Union

Date	Event	Actual Event Observed and Practiced	Comments following observation	Evaluation Comment
28/01/2015 To 30/09/2016	<ul style="list-style-type: none"> Administration, power and authority Sources of Funds Control of funds Relationships with other women and men Decision making Partnerships Empowerment 	<ol style="list-style-type: none"> Monthly planning meeting in members' at Coachman Cottage Hall—Church office Joint Rummage sales, Morning Tea and market Joint Knit-it-in Jersey/Blanket Packaging of items for distribution at children's home and prison Support Hospitals, hospice, prison Attended choir practice ad sung with MU in church Attend Baby shower and presented gift to the an expectant mother at Die Rand Flower decorations in Church at St Mary's Lady Day of Prayers 	<ul style="list-style-type: none"> The group has five objectives and every member recites them instantly when asked The objectives are common worldwide, apply to all members The Branch leader is powerful and members obey as she orders Members of various ages are available The group has some by-laws on marriage and age strictly enforced The group works with every group in the Church and see itself as the mother of the Church Raises own funds, has a treasurer but all funds are kept in the Church Account 	<ul style="list-style-type: none"> Attendance is encouraging Unity of purpose and determination Solidarity, support of one another during funerals, illness and family care Succession is planned through involvement and inclusion of young married women Enjoys support from men when requested

5.7. Data Analysis: Summarising the Empirical Case Study

5.7.1. General overview of this section

This section is concerned with summarising the findings of the empirical case study, reflecting on the data codified in tables and graphs in previous section. The research was conducted to establish an extent, to which women's fund raising role enabled them to participate equally among themselves and between them and men as equal agents of mission in Church and society. The main purpose of the research is to argue for equality, love, peace and justice and the creation of space for mutual partnerships and empowerment between men and women in Church and society. The rationale rests on the importance of money in mission and how its raising could help the Church and society to cultivate, promote and maximise the use of various talents and skills among men and women for the benefits of the fast ascendant Christian faith in Southern Africa.

5.7.2. The Formation, nature and activities of the E.C.W.A

There was no one among surviving old members who knew the date the E.C.W.A was formed (see **5.1.1.p.94**). But through comparing archival sources and Vestry Minutes, it has been established that the E.C.W.A was formed in September 1875. The E.C.W.A later on known as the C.W.A has over the years since its birth been raising funds to support various Church ministrations. It has seen itself as the 'housekeeper' of the church, and raised funds to support various Church activities (Groups Constitution accessed at St Mary's on 13th July 2015). Elspeth Campbell states that the Church Women's Association has been a fundraising organisation all its life. Besides taking part in Church and Rectory repairs, the Association has "...raised funds and organized the repair or replacement of old worn altar frontals; the making of robes for priests, choir, and servers, and also pacificators, kneelers, and other items" (Report of C.W.A to Vestry, 30th March 2007, accessed at St Mary's Church)

5.7.3. Actual date of E.C.W.A's formation

The use of various methods in the research enabled, through archival information the discovery of the women's activities from before 1875. It is recorded in the minutes of the E.C.W.A held at the rectory on October 13, 1952 the year of the centenary, that the Association had done good job over the past twenty-six years but was not recognised in the Church History in 1952. The twenty-six years referred to by Mrs Brown in the statement above, gives the impression that the E.C.W.A might have been formed in 1926.

Therefore, to consider that the E.C.W.A was formed in 1926 would seem to contradict sharply with the Vestry of 11th May 1905 chaired by Rev William C. Merchant the rector in which he said "I need not to put in detail what has been done, but I should like to say how grateful we are to the E.C.W.A. for their

interest in this work & their efforts on its behalf.” However, to suggest that the E.C.W.A was formed in 1905 would also be challenged by Vestry Minutes of 8th September 1875, which recognise the first formal organisation of women known as the English Ladies of the Congregation.

The activities and names of some members in the English Ladies of the Congregation are those found in the group when it is called the “English Church Women’s Association in 1905.” Similarly, the activities and objectives of the E.C.W.A over the years are quite similar with those of the group called the Church Women’s Association (C.W.A) from 1953. In the archival resource the disappearance of “E” on the acronym E.C.W.A is followed by lessons the Church had organised concerning racism. This suggests that the name in 1875—the “English Ladies of the Congregation” following racial discussions in 1953 and exclusivism in the Apartheid era, the Association, as the context in which they existed changed over the years, might have changed its name to C.W.A.

5.7.4. The C.W.A’s fundraising main accomplishments

Besides the C.W.A’s purchase of the smaller but equally important Church items and support in various ministrations of the Church, “One ... most important project was the fund-raising the Association undertook to pay for the major refurbishment of the Coachman’s Cottage after it was acquired from the Municipality of Stellenbosch. Other projects include “replacing of the Church “carpet when and where necessary... responsible for altar frontals and kneelers for both St John’s, Kayamandi and St Joseph’s, Vlottenburg...re-binding of church hymn books, bibles and prayer books,”⁴² decorating the surrounding and the interior of the Church, raising money to support charity organisations in Church and society.

Reflecting on the 1953 lessons of relations stated already, C.W.A initiated activity that brought the Care Group and the Mother’s Union together. Mrs Campbell shares that “While members such as the late Martha Swart had been involved in knitting for various projects for a long time, the [joint] annual Knit-it-in, started after Sheila Greenway joined the C.W.A in 1996.” She states that, the joint Knit-it-in project “became an opportunity for fellowship and fund-raising and the jerseys and teddies knitted were donated to the Child Protection Unit in Stellenbosch or to Stellenbosch Child Welfare.” It is interesting to note that “In recent years the most prolific knitter of teddy bears was Kay Atkinson, turned 96 in 2015!” (Mrs Campbell Interview 20/09/2016).

⁴² (Former CWA members interviews 20/09/2016 Erskines Homestead Idas Valley)

5.7.5. ECWA's Fundraising role, partnership, and gender roles

Women in the E.C.W.A have always from long time ago, been actively involved in organizing solidarity groups, engaged in various fundraising activities of the Church and society, but did that certainly with very little authority and greatly with the approval by the Church hierarchy which has usually been composed (as was the case in November 2016) by more men than women. This is evident in the present number of women on Church Council which is gender imbalance. Women are the majority but because of their gender, are mostly seated on pews in Nave, while men are the minority but often seated in the Chancel controlling the altar, the pulpit, liturgy and are in the Council making final decisions. Gender equality and partnership have been discussed but hardly fully implemented over the years.

5.7.6. The E.C.W.A's achievements on empowerment and equal participation in mission

By participating highly, freely and successfully in solidarity group many women in E.C.W.A think that they participated fully and equally with men in the Church and society. Nevertheless, in their solidarity groups women had been empowered and occupied high positions respected by members within the solidarity groups. However, most of those women who as the result of their experience in solidarity groups rise to the top of the hierarchy are often surrounded by men with negative influence.

Nevertheless, the E.C.W.A working relationship with other women groups and financial and material support given to other charities, are some positive acts of empowerment and participation achieved by the Association over the years. The fact that the Parish Church Council often asked the E.C.W.A to raise or take part in raising huge sums of money severally is not only an issue of abuse by the Church patriarchal and paternal attitude, but also a question of positive attempts for women's participation. The presence of a few exceptional women in the Church Council and their leadership participation resulting from their links to solidarity groups is also a positive contribution of Women's Associations such as the E.C.W.A. in their effort to be part of the mission of God to his people and world.

From their participation in E.C.W.A, women gained experiences and developed group dynamic skills as successful organisers and leaders in solidarity groups. Through their groups fundraising importance they got recognition and identity. However, as indicated already, exceptional and fewer women might have been accepted in leadership positions of certain high offices in Church and society as a result of the participation in the E.C.W.A. Nevertheless, women remain excellent fund raisers in Church and society, their high concentration in the informal and supportive socio-economic and religious sections, has probably limited their participation in top levels of the Church and society where economic decisions are made.

The Conflict between the ECWA and the Church hierarchy

According to Mrs Elspeth Campbell, the Association members “felt not loved.” Mrs Campbell claims that this was evident in the silence that had been made following the Association’s disbandment. Among the issues raised by some of the Association’s members had to do with relationship with the rector and some of the Executive Church members. They were concerned with paternal attitudes displayed towards women.

Regarding the disbandment, Rev. Samuel said he was worried because he was not informed about the reasons and even the plans to dissolve the Association. Rev. Samuel said this was part of the problem that the Association for while it complained about being illtreated by the leadership, it was quick to resolve critical matters and made final decision on its own without seeking advice from the Parish Council. “If the incumbent before me were not telling the Association procedures and policies for some reasons they might have had, I decided to tell them the truth as part of the process to bring uniformity to all groups in the parish, not with intentions to destroy C.W.A” (Interviews with Rev. Samuel on 28/9/2016).

5.8. Conclusion

The main task of this chapter was to analyse the data that was generated and collected from the archives and the case study. Thus in this part of the study an overall outlook of the case study was presented. The question that the case study has been trying to answer still is:

Did the E.C.W.A’s fundraising role empower women and gave them a way to partner with the rest of the congregation in mission, or whether and to what extent it entrenched existing ecclesiastical gendered roles and gender inequality in the Church and society?

A strong opinion in the data presented, is clearly visible that women participated fully as empowered partners in Church and society; but a critical analysis of the ground situation reveals that women have internalised patriarchy and paternal attitudes by men. For that reason, women maintained the status quo of the Church and concentrated much on solidarity group dynamics that did not cause trouble between men and women. A great deal of work has to be done to overcome paternal attitudes, patriarchy and some traditions in Church and society that continue to entrench gender inequality. There is need for creation of enough equal space and civic education for women to allow them to use their Godly given talents in matters of leadership as they work together with men.

Thus, the research has shown that the fund raising role of the E.C.W.A brought women together and enhanced their solidarity. The money they raised enabled the organisation to support various Church and community activities. In the organisation women practiced leadership skills and developed self-esteem. As a result of their participation in the organisation of the E.C.W.A specifically as fund raisers, women took part to some limited extents, in leadership in and participated in Church Council's economic decision making and implementation.

However, the self-esteem that was developed, the power in raising of funds and the ability to make decisions on their funds, did not allow them to develop genuine partnership with men. This is simply because the Association remained a unisex—an all-female group ever since which made it act as a Church within another Church, the status which was likely to challenge the call for equal partnership among and within the Association. Equal participation and partnerships should not necessarily be dependent upon any group's identity in terms of race, sexuality and roles. It is evident through the discussions in this chapter that the total exclusiveness of any group in Church, in view of race, sexuality, and gender roles may likely lead into serious problems of relationships.

Thus, in the words Bonk, the ECWA, as organisation inhabited an island in the sea of partnerships with within itself and between it and Church Executive. That might have been the reason why the Association encountered challenges given the hierarchical nature of the Church and society, and that probably necessitated its disbandment on 5th March 2015. Besides the achievements mentioned above the Association met with ethnic challenges that led to its decline in number and its failure to engage in real issues in mission. Therefore, this affected the (E)C.W.A in becoming an empowering Association despite the commendable role in raising funds for the Church.

Chapter 6 Towards Empowered Partnership and Equal Participation in mission

6.1. Introduction

It has been established that the fund-raising role of the E.C.W.A brought woman together and enhanced their solidarity. The money they raised enabled the organisation to support Church and community activities. It is also indicated through the study that that women participated in making decision upon the use of the money they collected and demanded accountability. Through the ECWA's fundraising role women generally developed self-esteem. However, the self-esteem that was developed, the power in raising of funds and the ability to make decisions on their funds, drew them into a conflict with men in the Church hierarchy which led into the disbandment of the Association in March 2015.

Besides all the E.C.W.A's achievements unveiled in the study the Association met with ethnic and female chauvinistic challenges that led to its decline in number and its failure to engage in real issues in mission. Therefore, this affected the (E)C.W.A in becoming an empowering Association despite the commendable role in fund raising. Thus, issues of empowerment and reciprocal partnership are strongly recommended in Church. Because, although the study reveals the existence of partnership between men and women, a critical analysis on ground indicates that women voluntarily resolved to adjusted to the status quo in order to maintain law and order. In other words, women just internalised patriarchy and paternal attitudes still in Church and society. Therefore, a great deal of work has to be done to overcome paternal attitudes, patriarchy and some bi-laws and regulations that continue to entrench gender inequality in Church and society.

6.2. Women, Leadership, Empowerment and Equal Participation

Leadership concerns executing instructions, giving direction and influencing decision making. While women constitute a large number of Church membership, most leadership positions that provide policy directions are occupied mostly by men. This kind of situation deprives both the Church and society of immeasurable leadership qualities by which women could have contributed positively for the benefit of both men and women. Thus, the present state of leadership allocation based gender roles overpowers and challenges men in many ways including economic and relationship, to the disadvantage of Church and society.

Basing on care and love women have not only for the Church but also for their families and spouses, where women are empowered and allowed to take part in leadership roles, the results are immeasurably

good for the entire family, nation and for Church and society. Liberia and Malawi as nations, serves as two examples of successful empowered female leadership.⁴³ In Church, one good example is found in the leadership of Bishop Margaret Virtue in the Diocese of False in Western Cape where this Case Study is set.⁴⁴ In the academia realm exemplary leadership is portrayed in a number of women theologian professors contributing tremendously to global and national economic, political, religious, social and health issues affect people.⁴⁵

6.3. Partnership as God's own initiative

Partnership is God's purpose for people's sustainable living from creation time. God's humility in partnering his own creation (kenosis as found in Phil. 2:5-11) remains the good example for Church and society to follow. At creation, God made male and female in God's own image and likeness. (Genesis 1:26-27). Thus, it has been God's purpose from creation that men and women work together in partnership. Ramodibe (1989: 18) states that "men and women need to cooperate on the basis of mutuality. God's plan of differentiation [of sexual roles] was not meant to be a disadvantage to others, but was meant to enrich one another." This is to say that, mutuality as pointed out by Ramodibe, is relevant only where partners recognize and respect one another. In other words, mutuality sharply rejects paternalism and patriarchy.

Once women are seriously acknowledged as partners in the body of Christ, then a new Church possibly built on the reign of Christ becomes a reality. Thus, at the centre of partnership is God. For that reason, Oduyoye states that, "Partnership of women and men, ordained or not, is the true image of the church of

⁴³ Successful women leadership in Church, an example is found within the researcher's current diocese, Bishop Margaret Virtue. She succeeded Bishop Merwyn Castle at the time of a crisis that nearly rocked the Church at St Mary on the Braak (see 3.9 on p.78). In the controversy some parishioners wrote strong letters to Bishop Merwyn before he retired. When Bishop Margaret came, she treated both the complainants and defendants with a motherly heart and there was a reconciliation Eucharist service on 8th November 2015 which marked the end of the matter.

⁴⁴ Effective women leadership in the academia, a good example is in our own Practical Theology Department by Prof Anita Cloete; the Moderator-ship of Prof Mary-Anne Plaatjies van Huffel in the Uniting Reformed Church of Southern Africa and her work in World Council of Churches (WCC); the work of Prof. Mercy Amba Oduyoye in the WCC, and in various women theological movements; the contributions of Prof. Isabel Apawo Phiri that influenced change in the Presbyterian Church in Malawi, in the WCC and Circles of Concerned Women Theologians; the contribution of Prof. Julie Claassens in human dignity project at Stellenbosch University; the contribution to the debate and position of women in the hierarchical Anglican Church in Southern African by Prof. Beverley Haddad just to mention a few.

⁴⁵ The success story in political leadership of African women such as Ellen Johnson Sirleaf of Liberia, Joyce Banda in Malawi, demonstrate how far partnership and empowerment of women can assist Church and society in many ways. From 2012 to 2014, Malawi under the female incumbency resuscitated from fuel and food crisis, inflation, political instability, unfavourable external relations, nepotism and tribalism. Within her first two months in office, Dr Joyce Banda's changed the conditions.

Christ” (2001: 86). It is therefore time the Church realized this Oduyoye’s truism and wisdom and changed. The various gifts and talents God has bestowed on women and men are necessary for the Church’s full participation in God’s mission to the world—the building of God’s Kingdom, the only promise God has made for his people, which is to be realised through an inclusive Church.

Therefore, there is no loss made by anyone in enhancing mutual partnerships. Rakoczy (2004: 224) state that partnership simply:

...means working together, sharing responsibility, calling forth each other’s gifts, caring for the life of the community. It does not mean excluding men in order to affirm women’s gifts. If men and woman would partner in mission and ministry, building an inclusive and liberative human society will be much easier.

Rackoczy comment therefore, is critical to this discussion. The Church community as well as the larger society need mutual partnership developed between men and women. People who work in partnership have not only an increased sense of power and determination but also do that following the Triune’s desire for partnership (see 2.6.). They can together initiate change based on the readily available knowledge gained from varied experiences and perspectives realised through their own members. Partnership empowers groups to solve community challenges such as fighting poverty and support the needy and the sickly (cf. 5.6.). Where more space is created for equal participation, partnership between men and have the ability to empower women to do much for the Church and society. Men need to realise the potential in women partners, and in building mutual relationships, we are accepting that others, also have something to offer.

Kennedy (1995: 118), shares that “The world of humanity has two wings – one is women and the other is men. Not until both are equally developed can the bird fly.” Thus, if the Church will have a sound future, the way towards that future is through equitable participation, and the development of reciprocal partnerships. In this proposed empowered partnership, the Church has to play a major role, creating more space for diversity and tolerance which will in turn build an atmosphere of trust which is one of the conditions for the development of empowered partnership.

Empowered partnership is necessary not only for the Church as an agent of *koinonia* but also to enable the Church to provide a model of a society based on that *koinonia* for the sake of the world—the sole reason for God’s embracement of the Church (Bosch 2011:10). The South African society and Church is at the moment grappling with issues of relationships such as racism, economic deprivation, greedy, and

jealous. This *koinonia* model will illustrate to men and women, in such an environment the need for fair sharing through equitable distribution of resources, people caring (Acts 2:46-47) and earth care.

6.4. Church as an enabler of Partnership and Empowerment

The Church backed by the Triune as an example in the development of equal “Partnership” is well set and trusted for providing a more elaborate guidance in advocacy and implementation of all its action only if men and women are willing to demonstrate such the Triune selfless initiative to embrace people. Partnership established among members and between groups in Church and community is a dynamic transformational Church’s role required in the life of the community. The Church remains a better place for relating the theory and practice of partnership within the community as a spirit-led organisation, while recognising that it is in the meta-physic world. Thus, if the Church is without positive influence for the world, it remains but a “cog” in the wheel of mission of the *missio-Dei* (cf.2.4.).

In the words of O’Donovan (2000:157), “God’s people [Church leaders] must help the needy people [women] to become self-sustaining.” Partnership and empowerment are key processes, in helping people live sustainably. This implies that, as processes, partnership and empowerment must be planned and executed strategically. They require proper setting of achievable objectives, activities, goals and proper timing. Partnerships and empowerment as processes, are basically concerned with people and not objects. That is to say, people are rational, have their own views and interests. For that reason, partnership and empowerment efforts must include, on the part of leaders, both women and men, some considerable efforts of advocacy and lobbying.

Thus, in the final analysis, positive partnerships and empowerment, in as much as they may seem to be secular terms, in the words of (Hendriks 2004:24) assist men and women to know God’s will and direction in the way they should participate in his missional praxis. Thus efforts and activities based on these terms by leaders, men or women, escalate and become machineries that drive others to also realise their potentials in Church and society. From the discussion in chapter, it shows that empowerment and partnership bring about desirable permanent change. The change opens new prospects for individual women and men. Partnerships and empowerment have the ability to improve creativity and delivery of services among those considered to be hopeless. Partnership and empowerment theologically and biblically bring back the realisation that all people are created in the image of God—*imago Die*.

That is to say, in creation and in the incarnation, God shares his power or in other words he comes down to partner with people and the world which he created *ex nihilo*.⁴⁶ God empowers his creation for the sake of his own salvation plans, but to the advantage of the created world. In Christ Jesus, God puts together the torn and disempowered world and provides it with the needs for advancing towards an eschatological kingdom in which he is the King. Thus, through his Son and the Holy Spirit, in view of Bosch (1991/2011), God empowers the Church—men and women, to participate in his mission. One can just imagine what a vibrant fundraising role would come out of a mutually empowered association or group of women like ECWA if the Church took its role as an enabler of partnership and empowerment.

To state it differently, Jesus and the Holy Spirit empower Church leaders, in various portfolios (Eph. 4:11-12) so that they should in turn empower every member of the Church to participate equally according to different gifts and abilities given to them. Thus the theological obligation by the Church hierarchy is to maintain Christ's examples in empowering women and men. The Church has to remain faithful to the Christological teaching and examples that reveals God's cares for men and women alike. To be able to do that, the Church should always remain under the cross for its constant renewal, or as Bosch puts it constant purification to enable it carry out faithfully God's mission in the world. To state it different, under the Cross the Church is reminded that it is only a humble partaker in *missio-Dei*.

Under the Cross the Church and groups members, are aware that Jesus Christ who is the bridegroom of the Church, through the Holy Spirit accepts a humble role of partners in order to empower believers to go and empower others. That is, the Church with Christ as the bridegroom, "does not lead to disempower [women], as the [patriarchy] priesthood does, but to its religious empowerment" (Nurnberger 2002:277). In view of Nurnberger, change for better or renewal in Church and society will only occur insofar as both the hierarchical leadership and members start moving away from patriarchy to partnership and empowerment. If that is done the fundraising role of women will help Church at St Mary's Anglican on the Braak to raise more funds and engage better in regional and worldwide mission.

6.5. Central themes/principles in Partnerships and Empowerment

Following the result of the case study, it has been necessary to select and share some central themes that when the Church at St Marys and in South Africa or the region followed would possibly change for better its relationships. In the light of principle themes in partnership and empowerment, Kinlaw, states that,

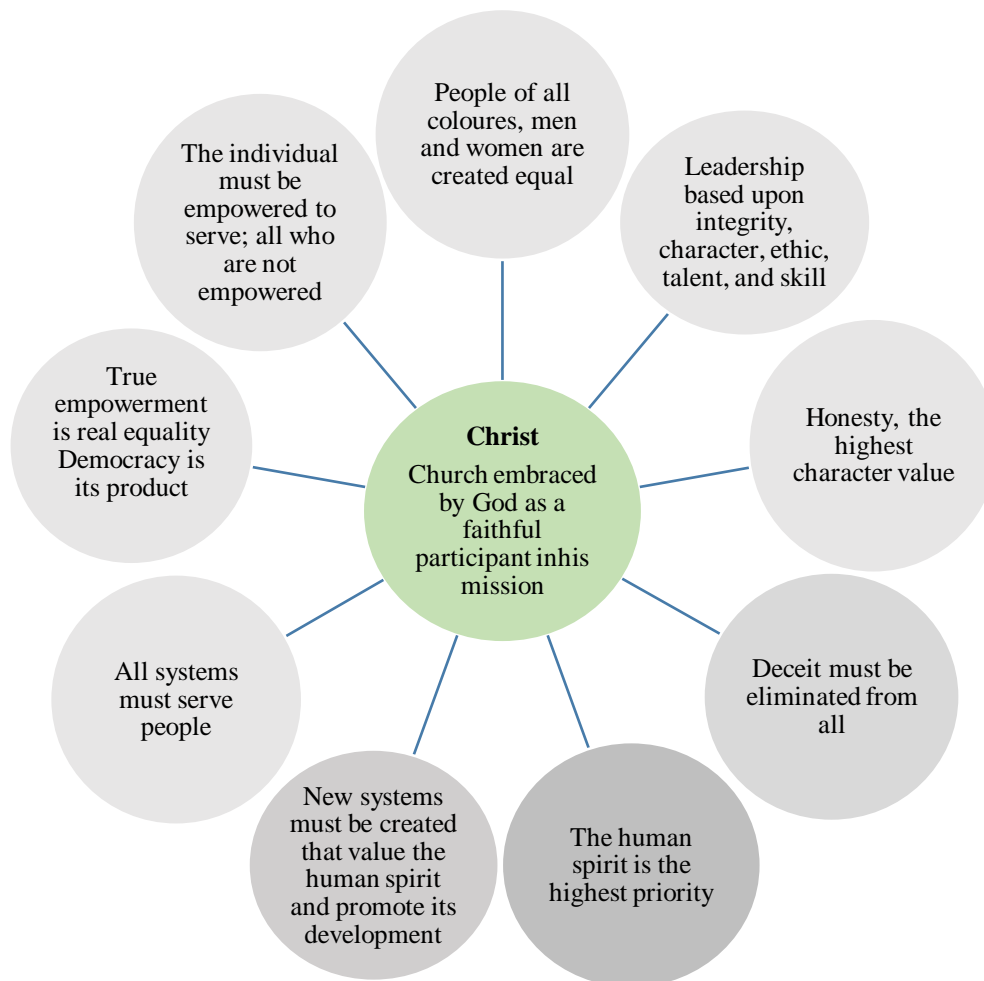
⁴⁶ Creating from nothing—used here to show the power in God, though he lowers himself down to partner and embrace his own people and world.

the ultimate objective or focus for any partnership and empowerment efforts, is to surface up the untapped creativity, efficiency and effective human power to generate initiatives for the improvement of the Church and society (1995:11).

Partnerships and Empowerment influence mutual relationships in the lives of individuals or communities. Empowerment and partnership enhance proper planning and proper strategy. Thus where proper principles or values are developed empowerment and partnership become a methodology for achieving lasting transformation for the Church and society. To make this point clear the study present some illustrations below which explains diagrammatically some of the central themes or principles in to assist St Mary's Church, the Church Women's Association and other Churches in South Africa and the region to enhance their partnership efforts.

6.6. Illustration on Principles of partnership and empowerment⁴⁷

Fig. 8 Empowerment theme 1



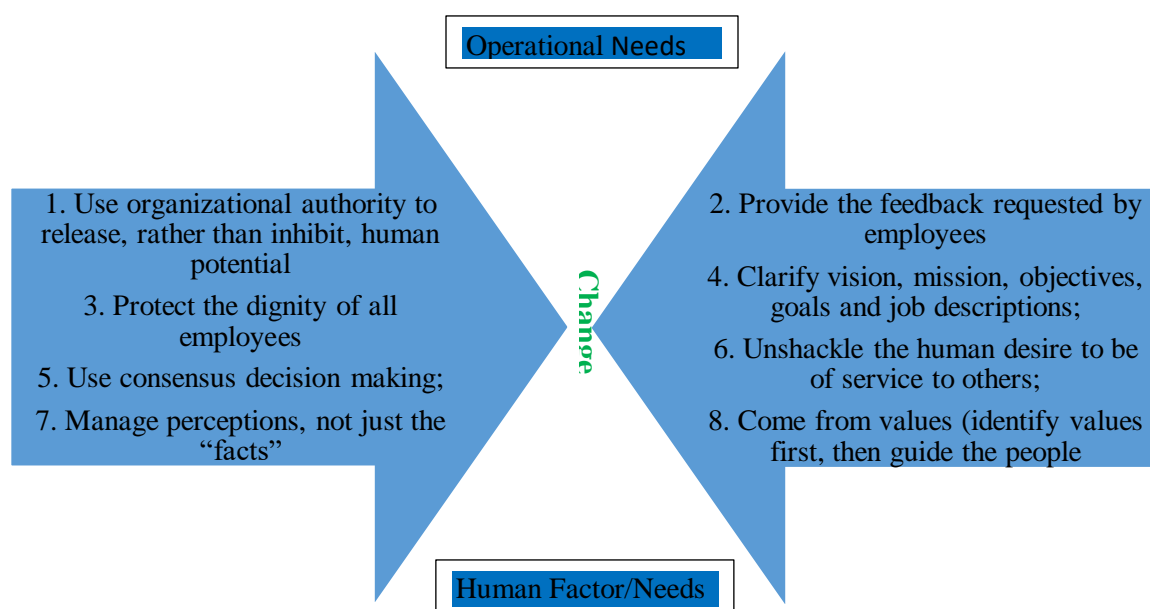
The principles listed in the diagram can be viewed as containing social human values with a special emphasis on anthropocentric rights. But with Christ at the centre in any world context, the values fit anywhere. Frankly speaking, equality, honesty and integrity prove to be critical governance matters in the process of partnering and empowering people. If these values are adopted in Church—Christianity, leadership and the fundraising role of women at St Mary’s Anglican Church and entire Church in South Africa and around would be enhanced for the benefit of men and women together.

⁴⁷ The Diagram is the researcher’s but the principles are from Vol. 3, No. 1, (1995:5-12) MCB University Press. ISSN0968-4891. <http://www.emeraldinsight.com.ez.sun.ac.za> Accessed on 19 August 2016

Empowerment theme 2

The second perspective on partnership and empowerment is drawn from the example of Harley's eight critical principles of empowerment. Harley is the President of Harley Training and Consulting Inc., St Paul, Minnesota, in the United States of America. From a business perspective Harley (1995:5) argues, "To improve successfully, organizations must balance operational and human factors in change initiative. The balance begins to emerge as managers internalise eight critical principles of empowerment..." Harley lists his principles or values of empowerment as follows:

Fig. 9



Principles diagrammed by the researcher

In the words of Harley if these critical eight principles or values are applied in life of the Church or society, they will not only assist in balancing human and operational needs, but also enable tremendous improvements and maximization of objective and goals, unifying men and women as mutual partners and will bring about various positive innovations and change. In a business environment like in a fundraising role of women, the values balance and applied maximises the income—money which in this discussion is important for Church's successful participation in *missio-Dei*.

Empowerment theme 3

Wilbur O'Donovan Jr. is an experienced lecture in several African colleges and a missionary in West and East Africa. He discusses Church as an important enabler of empowerment among the poor, especially in the underprivileged African varying contexts. O'Donovan (2000:157) raises an important point that the people being empowered must be respected as any other full human being. He discourages paternalistic tendencies by those supporting less privileged. O'Donovan suggest fair treatment that takes into account that all people have feelings, values, capabilities and perfect understanding of challenging situation, thus, they should not be despised.

He advocates for empowerment that considers sustainable living, which means that empowerment should not be a relief measure but a lasting transformational agenda. O'Donovan (2000:157) writes, "It may be necessary to give the person fish for a short time while you are teaching [them] how to catch fish with a fishing-net. You may need to provide [them] with the material to make the net" and probably equip them with preservation measures to avoid over fishing when they make their own nets.

Equally important is the principle of using a holistic approach in the process of empowerment. People should be empowered so that they can set their paces to develop socially, spiritually and economically. O'Donovan (2000:157) states that, "God is concerned with all the needs of human beings – not just with the souls. The hearts of people are made open to the love of Christ when they are helped at a point of physical need in their lives." Empowerment is not a vote for me first and I will do it for you. In view of O'Donovan, the Church and Groups leadership at St Mary ought to be reminded that the soul is equally important as the body, hurting the body hurts the soul. Holistic approach should heal the difference between members of the ECWA and Church leadership. Reconciliation would possibly enable the ECWA to enhance its relationships with other women groups and also allow the Church to develop partnerships on equal bases as men and women are all share in the *imago Dei*.

6.7. Lessons drawn from the Themes on partnership and empowerment

The themes fit into every situation, in Church and society as well. No matter from which discipline the examples were, several common lessons can be drawn for the sake of formulating guide lines for partnership development and empowerment of women in Church and society. From the empowerment and partnership themes, it is clear that if the E.C.W.A were to be an empowering Association, the Church and group members needed to allow some of these principle to guide them.

In the first place, all who are involved in bring people together in Church and community should be aware that empowerment and partnerships arise from a theological exercise, thus God is at the centre of the whole process. To state it different, God sees men and women as equal partners created in his image regardless of their social and economic privileges or disadvantages. Thus, men and women together as Church are participants in the mission of God for his people and the world (see 2.3).

Secondly, a critical examination of John 10:10ff reveals that God loves and values every human being and would like everyone to prosper and live a life full of hope. What this means is that it is only God's love, nothing else, which encourages him to stretch a hand to save his people from a hopeless situation into positive thinking and living. From a patriarchal point of view empowerment and partnership would assist the Church to desist from domination to equitable participation thereby filling in the gap that has always existed among women of various races and between Church leaders and all women.

Thirdly, if the Church at St Mary's only considered dignity and balancing of operational needs with the human needs as some of the important aspects in the empowerment and partnership, the ECWA would not have disbanded. The same is true that if the E.C.W.A was an empowering Association and considered diversity, dignity and balancing of its needs from the needs of its members especially the needs of those non-English women and men, it would be an empowering Association to its members and in turn it would not decline in number. In other words, empowerment of other women from a closed group like the E.C.W.A is pretty much difficult. O'Donovan and Harley suggest, in the first place, that any empowerment process should preserve and protect the dignity of those to be empowered. The Church leadership at St Mary's likewise failed to treat the E.C.W.A members with dignity and the result is failure of women's capability in continuing to raise funds for the Church.

O'Donovan (2000:156) therefore, calls for good strategies in empowerment that builds up the dignity and responsibility of those being empowered to empower others. This is evident as God empowers the Church to empower society. Any other strategy than this, degrades the needy and makes them feel hopeless, helpless, dependent, and perhaps useless. At that point empowerment becomes an issue of human rights and justice, therefore every human being has the right to be valued and respected. To disrespect those being empowered is to disregard the theological fact that they are also created in the image of God. It is also the denial of the fact that the people being empowered are abled and take pride as participants in the *missio-Dei* (cf. Batchelor 1993:19).

Fourthly, the Church leadership engaged in the processes of partnership development and empowerment, should endeavour to take the role of a facilitators. They must regard all others as equal partners or stakeholders with equal status and importance. Group discuss and consensus decision-making is very critical here. That is, empowerment and partnership development should be driven by kingdom values, basically intended for the liberation of people and the provision of peace, joy, love and above all, promote reconciliation.

Therefore, at the end of these efforts by Church leaders, empowerment and mutual partnership development become important tools for necessary change in Church and society. When change has occurred the beneficiaries of the Church initiated partnerships and empowerment should be able to serve others, as a result of themselves being served and empowered. The emphasis here is that empowerment and partnership development should aim at making a difference in human lives and enabling Church (men and women together) to be shining agents of change in society.

6.8. Partnership, empowerment and accountability

Mammon is an important factor in mission. Sometimes, the Church or Church groups fall prey to social injustices when members particularly those in leadership are involved in financial mismanagement. In the words of Timothy in the Scriptures, the love of money is the root of all evil (1Tim. 6:10). If Church or group leaders begin to put much interest and focus on money as a means of enriching themselves, or as a means of creating an exclusive similar minded group, they often lose a balance in their prophetic role in Church and society. That is to say, they easily become like any other secular group or leader.

One reason why the E.C.W.A might have disbanded was based on the failure by the Church to account transparently on the funds the Association donated to Church for the upkeep of the garden at St Mary's Church. The Church hierarchy also accused the Association of lack of accountability as it held on to its bank account against money keeping bi-laws in the Church. Underlying the process of partnership development and empowerment in the Church and society are two issues; accountability and transparency. These should be the norm in the process of empowerment and partnership building in Church and society. The Church or church groups, as corporate entities, should allow all participants, stakeholders and contributors, to access at any time, every detail of activities and information regarding funds and operations details in the system when required.

The Church leaders and members have the obligation to keep and honour values of integrity, honesty and trustworthiness. The values will not only sustain the system, but will promote its advancement. Financial accountability is of paramount importance here, financial dealings and issues should be reported with clarity to eliminate deviations and doubts from partners and participants. It should be recognised that partnership and empowerment involves individuals and groups of people, in so doing these two processes involve the public. Therefore, Church or Association funds in any way become public funds and should be accounted for as clear as possible to the satisfaction of concerned people in parish or in society.

6.9. Church as an inclusive model of the kingdom of God

The principles of empowerment and partnership discussed already act as a drive in the biblical concept of the kingdom. The E.C.W.A's fundraising roles had all the potentials for empowering women in other groups and other races if only it considerably took into account partnership and empowerment development as critical and serious concepts in its group dynamics. That is to say that, the E.C.W.A's empowerment and partnership development target should not only have been on its members, but also the non-members, since God's mission was not limited, to the E.C.W.A members only. In the philosophy of Ubuntu, as expressed among Malawians (the researcher's home country) a king is a king for everyone including the least in his kingdom.

In other words, the Church is a place where the fallen humanity is by grace of God made to rise again and become truly loving partners of God and of others. The Church is by all means expected to be a place where justice, trustworthiness, humility is evident in its engagement with all groups such as the E.C.W.A and society. Another important aspect of the Church and its leadership to various groups and to society is that of providing unlimited faithful diaconal—service to every individual, and individual groups. Thus, as *diakonia* becomes the core passion of the Church, if successfully done, it represents the mind of Christ for *koinonia*—to have everyone given him by God served and into God's Kingdom.

Similarly, individuals and individual groups of the Church such as the E.C.W.A should likewise endeavour to provide equitable empowering services to both women and men from all races. For example, economic segregation, ethnicity and racism are still deeply embedded in many parts in Southern Africa in both the Church and society. Therefore, it is important that Church Groups or Associations exercise high-levels of sensitivity to ethnic divisions, racism as they engage in any stewardship and evangelistic activities. While ethnicity is not evil in itself, thus, it does not only humanize some people

together, it also dehumanises by classifying some people as the others, (all people being equal but some being more equal than others).⁴⁸

6.10. Church as a pastoral presence in society

The Church is practically relevant to the community as long as it maintains its unbiased pastoral presence in society. The statement expanded may mean a lot. It calls for a Church that is inclusive and does not discriminate people for their sexuality or sexual orientation. The sexual orientation debate in as much as it is presently a strong issue in Church, is not the centre of this discussion. However, and in general terms, Roxburgh and Romanuk (2006:16-17) assert that “An important role of a missional [Church] leader is cultivating an environment within which God’s people discern God’s directions and activities in them and for the communities in which they find themselves.” If Church or Church groups such as the ECWA, are able to assist people discern God’s directions in their behaviour, values and practices, the Group or Church therefore, offers is pastoral care to that community.

Thus, Roxburgh (2005:145) further states that, “the role of leaders is the cultivation of an environment that releases the missional imagination of God’s people.” Church or Church groups leaders must not exclude themselves from their Church members and society. Not only should the Church and groups leaders be available, but should also continually check their legitimacy to be accessible, whenever Church groups, individuals and community need their pastoral care. Leaders should also be able to guide all members into assessing the Church’s or groups’ usefulness in many ways especially in partnership development and empowering services to other groups and individual members.

The Church or Church groups need to become effective agents of mission especially now in the age of information—the quantum age. The Church or groups leaderships should constantly evaluate their missional stance and relevance in the modern dispensation with their quantum changes. In the words of Stewart III (2003:97), Mainline Churches and their groups or associations, can again become vital places of power, energy, and joy, but they must reprioritise the importance of partnerships, empowerment and spiritual transformation. The Church groups have the ability to bring people together if their leadership continues to be present among their members in Church and society. Christ was always available to the people, hence Church and groups leaders should take after Christ’s examples not to constantly distance themselves from their flock.

⁴⁸ Cf. animal farm George Orwell, “All animals are equal, but some animals are more equal than others.”

Hendriks (2004:203) states that Church “leaders need not be myopic for their ecclesial horizons.” The Church and groups like the E.C.W.A can become important again only if their leaders did stocktaking of their relevance to the community and being ready to admit where change is required. The Church and groups need to reclaim their vitality by being present with the people all the time. This is in sharp contrast with the current situation where the Church and groups and their leadership spend time and efforts in justifying their position, power, authority and influence. This make the Church and groups ignore their very essence of being missional in a practical sense.

The Church and Church groups leadership must engage in an assessment of their vitality to the people. Leaders must ask themselves if the Church’s public integrity still give them the authenticity and space to represent God in society. If the top down ecclesiastical structure or hierarchy is still relevant in the modern political and social dispensation, if the Church’s teaching—doctrines or theological principles, the Church traditions, values and beliefs are comprehensible and important to modern times or they require immediate attentions, amendments and re-orientation. The Church and Church groups need to be equipped with skills suitable for doing ministries in their own age, times and context.

6.11. Church as an empowering agent

Regardless of Christians being fundamentalist about it, the Church’s central theme is about “redemption” for all the peoples including the whole creation. At the centre of this redemption is the reason for Jesus Christ coming to the world. John (10:10b). Christ came that people may have life and have it in abundance. It is possibly only those that are redeemed and abundantly empowered who have a true sense of hope who may want to continue to live. The redemption or liberation is possibly the driving power behind the Church’s effort in advocating empowerment to the community in general and to women and youth in particular.

The Church at St Mary’s Anglican in Stellenbosch like everywhere in the Sub-Saharan Africa, thus in every social context it finds itself in this part of the world, should share God’s redemptive story in relation to the peoples’ efforts in providing space for other peoples’ redemption. In the words of (Korten 1990 and Swart 2006), the Church’s interpretation of the evils, which dehumanize and disempower the community, should be the driving force to mobilize people into activities that, eventually empowers and unite them together.

Besides fundraising through its groups, the Church must initiate various social empowerment programs as part of its missions to the larger and wider society. Activities, such as small business entrepreneurial skill development and capital empowerment. The Church has a role as an empowerment agent to initiate and foster the development of mutual partnerships. The Church bases this on the act of God in partnering with his people through the incarnation story. Through the incarnation, Church becomes an important partaker in *missio Dei*, and thus an agent for empowerment for God's people. Empowerment of women in the Church is the starting point for the Church's engagement in mission to the world.

6.12. Church as a Participant in mission

If the E.C.W.A knew it was part of the Church and that the Church realised that it was simply a participant in the mission of God, it would be difficult to take a decision to disband the Association. The authority in mission is God's not the Church's. This has been discussed in details in 2.5., the Church has a theological mandate through the privilege to serve God's people in God's world. The Church is not an authority in mission, it is rather a mere participant. As the Church participates in development in society it is reflecting God's reign and kingdom in the world. While in services to the world the Church fulfils its obligation as partaker of God's mission as it continues discover God's intention for his world. In so doing the Church continues to attach itself to the mission and will of God from where gets its nature and being. Thus, if God's desire is to partner and empower his people, so must be the desire of the Church people to one another.

6.13. Church as the main transformative actor

Reader (2008:7) states, "Practical theology is transformational in that it aims to make a difference not just to people, but also to understandings and situations in the contemporary world." After all, the Church is built on the theology of transformation. Therefore, empowerment of people particularly women becomes a central theme in practical theology. In its true sense, transformational theology makes the Church through groups such as the E.C.W.A, a catalyst for spiritual and social change.

6.14. Conclusion

It is evident the case study that the ECWA through the fundraising role might have assisted women to develop self-esteem, solidarity, empowerment and partnerships at St Mary's on the Braak. But its exclusive nature and practices affected its success. It is also established in the case study that besides the hierarchy and patriarchy influence in Church, women have internalised patriarch and paternal attitudes to the extent that they see it as normal. Those who challenge paternal and patriarchal attitudes are

regarded as trouble makers by fellow women and by men. There is need for empowerment here, through civic education so that women and men will be familiar not only with their Church rites and Traditions, Canons, Diocesan Acts and Constitutions, Chapter rules and any other bylaws made within their context, but also to be familiar with the importance of working together in empowering partnerships. If this is done, men and women will see the benefits such has in the transmission of the gospel and the building of a resilient Church and society that maximizes the capabilities of men and women in full.

There should be a deliberate move by Church leaders towards teaching the importance of partnership between women and men from Sunday school age so that children grow up realising the importance of partners in life. In Sunday Schools children should be exposed to issues of gender through assigning male and female children with various roles together. Above all such efforts of teaching and learning, the Church should develop gender sensitive policies in its theological institutions to take seriously gender inclusive actions and language.

The parishes, archdeaconries, and dioceses should all establish working--active women's desks to advocate and promote without prejudice gender justice and peace. Promotion of gender justice should be a priority to all the Church own and Church-run institutions. Women should be permitted to speak for themselves, to hold meetings, accountably keep their money, own group or individual property, operate and transact own business and many more. Men, particularly leaders, should not work on the assumption that they know all encounters, experiences and needs of the women but, must seek all the time to learn from women real issues on ground as they affect women's experience as they try to live life in full.

Women should continue to strengthen existing and form new solidarity groups or teams to protect and strengthen the plight of women and girls in both the urban and rural areas. They should develop an inquisitive attitude, to critically challenge some ideologies in culture and religion and be bold enough to ask questions and demand positive responses when faced with oppressive circumstances in Church and society. Any act of exclusion, economic exploitation, prejudice, dominion, racialism, tribalism and nepotism by individual women or women's group, individual men or men's group, counteracting efforts of partnership and empowerment is not part of this recommendation. It was going to be extremely remarkable the day when the E.C.W.A or C.W.A, on account of equality of partners and empowerment was to open up its membership to include women and men of other races. For it seems as to advocate for equality in a unisex Association flies in the face of the call for partnership and affirms the claims that men and women are different and should therefore be assigned different roles in Church and in society.

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Appendix

A Questionnaire for Focus Group interviews

The ECWA at St Mary's Anglican Church in Stellenbosch

1. As a member or someone interested in the activities of this group can you explain;
 - i. Why the ECWA was formed?
 - ii. When was it formed?
 - iii. For what reason did you name the group the ECWA?
2. It is evident in Church records that the ECWA played an important role in raising funds for the Church, tell us how did this role influence their relationship with men and the leadership of the Church?
3. Where there is money, there is control and most often those who raise money have the authority, power and control;
 - i. Did the ECWA have authority power and control over the money it raised?
 - ii. Were men willing to work together as partners with the ECWA in raising funds for Church?
 - iii. Can you state any challenges found as men and men and other women who were not members of the ECWA tried worked together in Church?
4. The group was named the ECWA, how, given its name, did it relate;
 - i. To women's groups of different ethnicity
 - ii. To different women groups existing in the Church?
 - iii. How did you find it to be in the ECWA yourself? (for other ethnic)
5. To what extent did evangelism and the regular raising of funds by the ECWA help the group meet the mission and vision of the Church at St Mary's Anglican Church in Stellenbosch?

A Questionnaire for 10 Selected Church Leader at St Mary's Anglican Church in Stellenbosch

How would you rate the level of relationship between the ECWA and other women at St Mary's Anglican Church given the scale; one to four and where:

- (5) is worse,
- (6) is good,
- (7) is better,
- (8) is best

Is the (E)CWA and other women's groups through their fundraising skills given enough space to express their leadership potentials in the Anglican Church at St Mary's?

- (1) No space at all
- (2) No space
- (3) Space with control
- (4) Enough Space

What is the level of participation between men and women in the following activities?

- | | | | | |
|------------------------------------------------------|-----|-----|-----|-----|
| (f) Church cleaning, decorations, Prayer and Worship | (1) | (2) | (3) | (4) |
| (g) Christian witness in the community | (1) | (2) | (3) | (4) |
| (h) Raising of funds for the Parish | (1) | (2) | (3) | (4) |
| (i) Caring for the sick and the aged | (1) | (2) | (3) | (4) |
| (j) Welcoming newcomers | (1) | (2) | (3) | (4) |

In view of women's raising of most of the Church money, how would you rate the level of partnership between women and men in the following

- | | | | | |
|-------------------------------------------|-----|-----|-----|-----|
| (e) High Church leadership positions | (1) | (2) | (3) | (4) |
| (f) Decision making | (1) | (2) | (3) | (4) |
| (g) Funds control and authority for usage | (1) | (2) | (3) | (4) |
| (h) Financial accountability | (1) | (2) | (3) | (4) |

What do you think is the best way to encourage women to become more involved in the Church's leadership?

- | | | | | |
|-------------------------------------------|-----|-----|-----|-----|
| (a) High Church leadership positions | (1) | (2) | (3) | (4) |
| (b) Decision making | (1) | (2) | (3) | (4) |
| (c) Funds control and authority for usage | (1) | (2) | (3) | (4) |
| (d) Financial accountability | (1) | (2) | (3) | (4) |

**Name of the Clergy (only Rectors) Served at St Mary's Since Establishment
In 1850 in order of their succession**



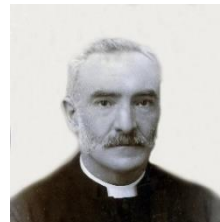
Fr Frederick Carlyon
1850-1852



Can. Thomas Peters
1853-1874



Fr Jacob Phillip Legg
1875-1899



Fr William W
Slingby



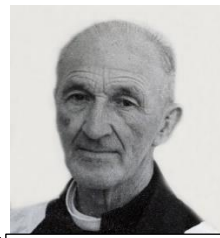
Fr William Merchant
1905-1927



Fr Ewan Blaxland
1927-1932



Fr John Hunter
1932-1940



Fr Kenneth Hepburn
1940-1952



Fr Edward L King
1953-1958



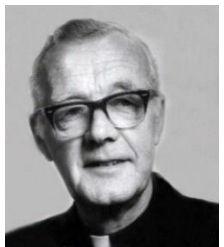
The Ven. F Findley
1958-1967



Fr Arnold Hirst
1967-1968



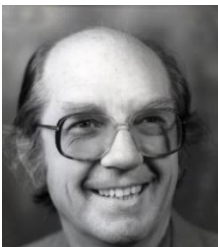
Fr Robert Mercer
CR 1968-1970



Fr Francis Blake CR
1971-1975



Can. E.A Goodyear
1975-1983



Fr Tim Bravington
1984-1988



Fr Louis Bank
1989-1996



Fr Karl Groepe
1996-1999



Fr Bob Clarke
2000-2005



Fr Byron Samuel
2007

Correspondence with some members of disbanded CWA

The Campbells ianandel@mweb.co.za

Dear Fr Pembamoyo,

I must apologize for not getting back to you earlier after your message on my mobile phone last Thursday. I believe Diane, the Parish secretary, tried to contact me on Tuesday and later spoke to Fiona Erskine.

As you will no doubt have heard the CWA was disbanded in March 2015 for a variety of reasons.

The following information was handed over to the church in March 2015:

BLACK BOOK – HANDWRITTEN MINUTES FROM 1973
TWO YELLOW FILES WITH MINUTES FROM 1992 to 2014

With exceptions to be noted:

1992 ONLY July and November minutes in file
1994 April and August minutes NOT in file
1995 March 1995 minutes NOT in file

PLEASE NOTE THAT THERE ARE NO MINUTES ON RECORD FOR THE PERIOD 1952 TO 1973 OR FROM 1983 TO 1993

The following information was handed over to the church on 20th March 2015.

MINUTES OF MEETING ON 5TH FEBRUARY 2015
COPY OF AGENDA AND ANNUAL GENERAL MEETING MINUTES OF 5TH MARCH 2015
CHAIRLADY'S REPORT 2014
FINANCIAL STATEMENT 1ST JANUARY 2014 TO 31ST DECEMBER 2014
COPY OF CURRENT CONSTITUTION (2007)
COPY OF RESOLUTION dissolving ST MARY'S CWA.

WE CLOSED OUR BANK ACCOUNT ON 13th MARCH 2015 AND HAVING DONATED MAGDALENE HARICOMBE'S FLOWER MONEY (R600) WE DONATED R696, WHICH WAS THE BALANCE OF THE MONEY IN OUR ACCOUNT, FOR FLOWERS FOR THE PATRONAL FESTIVAL IN 2015.

WE RECEIVED NO ACKNOWLEDGEMENT FROM EITHER THE RECTOR OR THE PARISH COUNCIL REGARDING THE DISSOLUTION OF THE CWA; NOR ANY ACKNOWLEDGEMENT OF THE DOCUMENTS MENTIONED ABOVE; NOR ANY ACKNOWLEDGEMENT FOR THE DONATION OF MONEY FOR THE FLOWERS FOR THE PATRONAL FESTIVAL (AND DO NOT KNOW IF THIS DONATION WAS USED FOR THE PURPOSE FOR WHICH WE GAVE IT).

IN 2013 WE COMPILED A **HISTORY OF THE CWA FROM 1952 to 2012** WHICH WAS HANDED OVER TO THE CHURCH FOR THEIR HISTORY PROJECT.

We were somewhat surprised when we learnt quite casually, and without any consultation with us, from our Rector at one of our meetings in 2014, that our small organization had been chosen as a subject for a Master's Thesis.

Our history is available in the documents mentioned above that have been handed to the Church and they will hopefully be of assistance to you.

I believe you want to interview some of the CWA members. I am, for various reasons, not prepared to be part of this process but you will be able to identify individual members of the CWA from the Minutes at the church office so you can, if you wish, approach them individually to see if they would like to be interviewed.

Yours sincerely,
Elspeth Campbell
13th April 2016

St Mary's Authorization Church Letter



(The Anglican Church of Southern Africa)
THE PARISH OF STELLENBOSCH

*St Mary's on the Braak
St Joseph's – Vlottenburg
St James - Jamestown*



40 Alexander Street Stellenbosch
Tel/ Fax: 021 887 69 12
PO Box 196, Stellenbosch, 7599
frbyron@telkomsa.net
administrator@stmaryschurch.org.za
secretary@stmaryschurch.org.za



3 October 2016

ETHICAL CLEARANCE

AUTHORIZATION TO USE CHURCH RECORDS FOR MASTER IN THEOLOGY THESIS DEGREE STELLENBOSCH UNIVERSITY

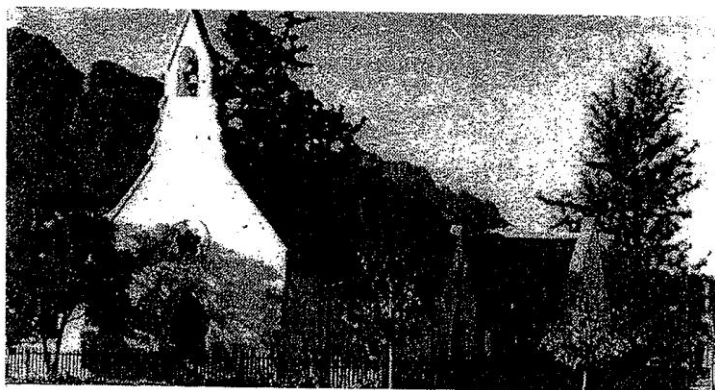
This serves to give authorization to Revd Fr Eston Pembamoyo (student number: 19085176) to read minutes, correspondence and other documents of St Mary's on the Braak Anglican Church for the period 1850-2015 for the purpose of his Masters of Theology research. We further grant him authorization to publish the information in a form of a thesis. We also grant him authorization to undertake interviews on this issue under research, *The English Church Women Association as an agent of mission 1850-2015*.

**REVD BYRON SAMUEL
RECTOR**

**DONALD HENDRIKSE
CHURCH WARDEN**

**ERICA MULLER
CHURCH WARDEN**

**COLEEN LEITH
CHURCH WARDEN**



THE historic St. Mary's on the Stellenbosch Braak.

Cleric quits — and takes some of flock

By BRUCE HOPWOOD
Weekend Argus Reporter

A STELLENBOSCH priest and about 100 parishioners have broken away from one of the country's oldest Anglican congregations to form a splinter group associated with the non-denominational "charismatic" movement.

The split follows the resignation of the Rev Peter Twycross from his post as assistant parish priest at St Mary's on the historic Stellenbosch Braak.

Mr Twycross, who was acting parish priest for the first three months of the year while the Rev Ted Goodyear was on long leave, left the church at Easter and has since founded the Stellenbosch Christian Fellowship.

At least half of the members who have joined the fellowship are students at the University of Stellenbosch where Mr Twycross was the Anglican student chaplain.

Members of St Mary's parish have described the split as "painful" and

"traumatic". At least one family is divided over its religious affiliation.

"I had reached the point where I could no longer be true to my convictions and I had no choice but to resign," Mr Twycross said this week.

"I did not agree with certain Anglican practices which I thought were unbiblical. I'm not in favour of infant baptism and would prefer to see baptism of believers," he said.

"I was also disappointed that the church did not take disciplinary action against the Dean (of Cape Town, the Very Rev E King) for his statement on homosexuality."

"Homosexuality is not something to be condoned and I felt that the church should have issued an alternative corrective statement," Mr Twycross said.

Major P N Erskine, church warden of St Mary's, said this week that there were about 1 000 families in the parish and that the breakaways formed a small percentage.



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STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

The English Church Women's Association (ECWA): Empowering towards partnership in mission or entrenching gender inequality? The case of St Mary's-on-the-Braak, Stellenbosch 1875-2015

You are asked to participate in a research study conducted by [Eston Dickson Pembamoyo [*Practical Theology, Missiology* at Stellenbosch University. You were selected as a possible participant in this study because [*you are a member of St Mary's Church from which the ECWA—target group belongs*].

1. PURPOSE OF THE STUDY

The study intends to investigate whether, historically speaking, the ECWA empowered women and gave them a way to partner with the rest of the congregation in mission, or whether and to what extent it entrenched existing ecclesiastical gendered roles and gender inequality in the church?

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

Expected to attend a focus group discussion to be held at Coachman's Hall on Saturday from 09h00 to 12h00 as follows:

Date:	25 June 2016			
Program:	The establishment of ECWA at St Mary's	09h30	to	10h30
	Fundraising role's influence on relationships	11h00	to	12h00
Date:	09 July 2016			
Program:	Money and male power in Church	09h30	to	10h30
	Group identity and group dynamics	11h00	to	12h00
Date:	30 July 2016			
Program	Fundraising and Ethnicity	09h30	to	10h30
	Money and Mission	11h00	to	12h00

There will be no allowances given and all participants.

3. POTENTIAL RISKS AND DISCOMFORTS

There are no feasible risks physical or psychological, identified.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Compilation of the Church history for future uses and reference and that the compiled history will be accredited and establish in wider network of the University of Stellenbosch accessible worldwide.

5. PAYMENT FOR PARTICIPATION

There will be no allowances, all participants are volunteering.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of unless

otherwise stated, there will be no names attached to any responses or questions. All information collected will be kept safely in computer both in audio and text forms and printed materials will be kept at St Mary's Church Archives.

The information and results will be for academic purposes and will be accessible to the participants whenever needed.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

Participation may be terminated by the investigator without regard to the subject's consent if:

- It has been fully established that participant gives false evidence
- Participants refuses without just cause to cooperate with other participant

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact: [identify Eston Pembamoyo, St Mary's Anglican Church, Box 196, Stellenbosch, Cell: 0788510970 or Dr Henry Mbaya, Stellenbosch, Department of Practical Theology, email: hmbaya@sun.ac.za +27218877268

Or Dr Retief Muller, Stellenbosch, Faculty of Theology, email: retiefmuller@sun.ac.za 0732823892

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouché@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to me by in [~~Afrikaans~~/English/~~Xhosa~~/other] and I am in command of this language or it was satisfactorily translated to me. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

I hereby consent voluntarily to participate in this study/..... I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)

Signature of Subject/Participant or Legal Representative

Date

I declare that I explained the information given in this document to _____ and/or [his/her] representative _____. [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in [~~Afrikaans~~/*English/*~~Xhosa~~/*Other] and [no translator was used].

ED Pembamoyo_____

9th June 2015_____

Signature of Investigator

Date



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Approved with Stipulations New Application

26-Sep-2016

PEMBAMOYO, ESTON ED

Proposal #: SU-HSD-002587

Title: The English Church Women's Association (ECWA): Empowering towards partnership in mission or entrenching gender inequality? The case of St Mary's-on-the-Braak, Stellenbosch 1890-2015

Dear Rev ESTON PEMBAMOYO

Your **New Application** received on **18-Aug-2016**, was reviewed. Please note the following information about your approved research proposal: Proposal Approval Period: **22-Sep-2016 -21-Sep-2019**. The following stipulations are relevant to the approval of your project and must be adhered to:

1) Regarding the informed consent form [RESPONSE REQUIRED]:

1.1) The researcher could further improve the layout of the informed consent form by editing the font size and line spacing throughout the document. Please delete the administrative prompts i.e. the brackets and sections in italics.

1.2) The sentence in Section 3 is nonsensical (*There are no feasible risks physical or psychological, identified so far that might cause the researcher to terminate the study, please describe them*). Consider simply stating: There are no foreseeable risks associated with the research.

1.3) It is unclear what the following sentence means: *There will be no allowances given and all participants are volunteering since they are the custodians of the project*. No participants may be forced to participate in the research. They all have the right to refuse participation, irrespective of how involved they are in the project. The REC suggests that this sentence be deleted.

1.4) Please confirm in the consent form whether the focus groups will be voice recorded. If they are going to be recorded, participants need to provide permission before the recorder is switched on. As such, a sentence should be inserted here requesting permission.

1.5) It is unclear whether participants should attend all the sessions or whether they have a choice. Best practice is that they have a choice. This should be made clear at the beginning of this section.

1.6) Section 4 of the informed consent form should be rewritten without the academic references. State in plain words what the benefits of the research may be. Delete the entire sentence under Section 5 as it does not make sense: Consider replacing the sentence with: *You will not receive payment for participating in this project*.

1.7) Section 7: Please delete the second paragraph. It sets a very negative tone. Please add Dr Muller's telephone number for members who might not have access to email.

2) St Mary's Church permission letter: Permission has been granted for the researcher to read minutes, correspondence and other documents over the period 1850-1990. This is probably a mistake as the researcher would like to read documents up to 2015 (not 1990). The researcher is thus requested to forward a new permission letter indicating the correct dates to the REC.

3) The researcher should be mindful of the fact that members of the congregation have a choice whether or not to participate in the research. No individual may be forced to participate against her will.

Please provide a letter of response to all the points raised IN ADDITION to HIGHLIGHTING or using the TRACK CHANGES function to indicate ALL the corrections/amendments of ALL DOCUMENTS clearly in order to allow rapid scrutiny and appraisal. Please take note of the general Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines. Please remember to use your **proposal number (SU-HSD-002587)** on any documents or correspondence with the REC concerning your research proposal.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process. Also note that a progress report should be submitted to the Committee before the approval period has expired if a continuation is required. The Committee will then consider the continuation of the project for a further year (if necessary). This committee abides by the ethical norms and principles for research, established by the Declaration of Helsinki and the Guidelines for Ethical. Research: Principles Structures and Processes 2004 (Department of Health). Annually a number of projects may be selected randomly for an external audit. National Health Research Ethics Committee (NHREC) registration number REC-050411-032.

We wish you the best as you conduct your research. If you have any questions or need further help, please contact the REC office.

Included Documents:

Questionnaire for the ECWA at St Mary.docx
St Mary's Church Ethical Clearance Letter.pdf
ECWA Consent Form Stellenbosch university informed consent 2016.doc
DESC Report
Final Proposal Submitted October.docx
REC: Humanities New Application

Sincerely,

Clarissa Graham
REC Coordinator

Research Ethics Committee: Human Research (Humanities)

**Investigator Responsibilities
Protection of Human Research Participants**

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

1. Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.

2. Participant Enrolment. You may not recruit or enrol participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use. If you need to recruit more participants than was noted in your REC approval letter, you must submit an amendment requesting an increase in the number of participants.

3. Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4. Continuing Review. The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period**. Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the continuing review report in a timely fashion to ensure a lapse in REC approval does not occur**. If REC approval of your research lapses, you must stop new participant enrolment, and contact the REC office immediately.

5. Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, number of participants, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6. Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouch within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the REC's requirements for protecting human research participants. The only exception to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

7. Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC

8. Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

9. Final reports. When you have completed (no further participant enrolment, interactions, interventions or data analysis) or stopped work on your research, you must submit a Final Report to the REC.

10. On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.



Throne fit for a Castle: Members of the Church Women's Association (CWA) of St Mary's Church recently presented Bishop of False Bay Diocese, Merwyn Castle (centre), with his very own Throne. The Throne, made of oak and about 1860 Victorian, was sourced in England and shipped to South Africa by Chris Peel of Cape Heritage Furniture. The CWA reupholstered it in purple mohair velvet spun in SA and shipped to Germany where it was woven and dyed. From there the fabric was taken to the USA by Peter and Linda Duncan for further refinement. Here, with the Bishop at the presentation at St Mary's, were ladies (from left) Nola Davidse, Bereneace Katts, Cicely van Straten, Barbara Dinham, Elspeth Campbell, Gwen Brown, Sheila Greenway, Afton George, Jeanette Cilliers and Liz Thatcher.

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Helpers at the Christmas gift stall were (left to right) Mrs. E. King, the Rector's wife, Mrs. R. C. Olden, Mrs. D. Bravington, president, and Mrs. P. van der Grint, secretary of the English Church Women's Association.

FUNDS FOR ST. MARY'S, STELLENBOSCH

From a Correspondent
STELLENBOSCH.—A Christmas gift stall, held on the Brink last Friday, raised £105 for the funds of St. Mary's Church, Stellenbosch. The stall was run by the English Church Women's Association, under the chairmanship of Mrs. D. Bravington.

On Saturday night £100 was made for church funds at a bazaar held at the synagogue held at Stellenbosch, the home of Mr. and Mrs. Jack Stottford. It was organised by Miss Tinkie Brink, Miss Marie Lourens and the young people of the congregation.

A perfect night with a full moon, several bonfires to give light and warmth and music by a Coca band provided the back-

ground for a most enjoyable evening.

Mr. E. Olden and Miss Charlotte Weber ran a successful and popular "bricks" stall, and members of the committee and friends served dough, sausage and coffee to a large gathering.

GUESTS

Among those present were Mr. and Mrs. Jack Stottford, Mr. E. Olden, Mr. and Mrs. B. Munnings, Mr. and Mrs. C. E. Munnings, Mr. and Mrs. G. de Beer, with their daughter and her husband, Mr. and Mrs. H. R. Munnings, who had come over from Cape, having just returned from their honeymoon, Mr. and Mrs. P. van der Grint and two sons, Mr. and Mrs. V. Fenderson, Mr. and Mrs. E. Milton, Mr. and Mrs. Hugh Dwyer, Mr. W. F. Bailey, the Town Clerk, Mr. and Mrs. Oswald Garlick.

Mrs. D. Bravington and Miss Bravington, Mr. and Mrs. H. Pail, Mrs. D. Cawston, from Port Elizabeth, Mrs. D. Wills and son, Mrs. J. E. Munnings, Mr. and Mrs. Carey,

Judge Carey and his daughter Sylvia, Mr. and Mrs. A. B. Kruger, Mr. and Mrs. J. Pary, Mr. and Mrs. G. Brown, Mr. and Mrs. C. W. Joubert, Mr. and Mrs. A. Smith, Mr. and Mrs. T. Munnings, Mr. and Mrs. E. Pary, Mrs. R. Nicholson and daughter, Mr. D. Snyders, Mrs. Joubert, Mr. and Mrs. G. Munnings, Mrs. Dr. H. N. Kruger.